

Every MAN his own DOCTOR,  
<sup>40</sup>  
**HERBAL** <sup>6.46</sup>  
SHEWING,

First, How every one may know his own  
Constitution and Complexion, by certain Signs.

A L S O

The Nature and Faculties of all Food; as well Meats  
as Drinks, whereby every Man and Woman may understand  
what is good or hurtful to them.

Treating also of Air, Passions of Mind, Exercise of  
Body, Sleep, The Use of Tobacco, a new hot Bath;  
VENERY, with an Infalible Secret to prevent the

**P O X.**

Of the SENSES, proving Six in number.  
His *ELIXIR PROPRIETATIS*, and its Use.

The Second Part shews the full Knowledg and Cure  
of the Pox, Running of the Reins, Gout, Dropfie, Scurvy, Con-  
sumptions and Obstructions: Agues. shewing their Causes and  
Signs, Danger and Cure.

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*The Second Edition, with Additions. viz.*

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A Treatise of Melancholly and Distraction, with  
Government in Cure.

Also a Compendious Herbal, discovering the  
Physical Vertue of all Herbs in this Kingdom, and what  
Planet rules each Herb, and how to gather them in their  
Planetary Hours.

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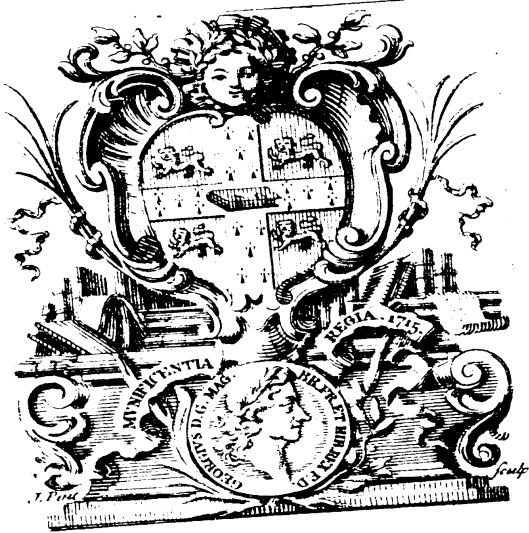
Written by JOHN ARCHER one of His  
Majesties Physicians in Ordinary.

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L O N D O N,

Printed for the AUTHOR, and are to be sold at his House,  
at the Sign of the Golden Bell in Winchester Street,  
near Broad Street. 1673.

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*To the Reader.*

Diatetical way, that may prevent a Physical course; and for such as are distempered, I have writ of some of the most dangerous Diseases now in being; which with their symptoms and dangers are clearly laid down, and their best Cure faithfully propounded, w<sup>ch</sup> experience will best testify, having pity to all that are so ignorant, that eat they know not what, or are diseased and know not how to be cured; but with ruine to their Credit and Name:

A 3

In

*To the Reader.*

In this my second Edition I have compleated this Book with divers Additions; as a most useful Herbal, also a Treatise of Melancholly and Distraction, necessary to be read by those that are well; so being acquainted with the certain symptomes, the approaching danger may be avoided. But herein I have written something about the Senses, that at first doth startle many to believe, *viz.* that there are Six Senses in number, five only hitherto believed; and

*To the Reader.*

and because I wil not longer detain your Reason from satisfaction, in part, as afterwards you will (I hope) fully find; take this Argument briefly, that every Sense, Sensation or Faculty hath its Fit or Adequate Instrument distinct for that Faculty, or Sense, as the Eye for seeing, the Nose for smelling, &c. so, May, the Generative Faculty, which I call Venery, and the Sixth Sense, hath its different Sense and distinct Member; and its Use (as in

To the Reader.

Generation) is not inferior, but rather above any of the other senses, they being all subservient to it, and commanded by the Sense of Venerary.

This I thought good to mention in the Epistle, lest the Reader should be too prejudicate before he comes to the Reasons further explained, as you will find in the Chapter of the senses.

What I have writ, by a Philosopher (I hope) will be favoured; and for pedantick *Momus* I value  
not,

To the Reader.

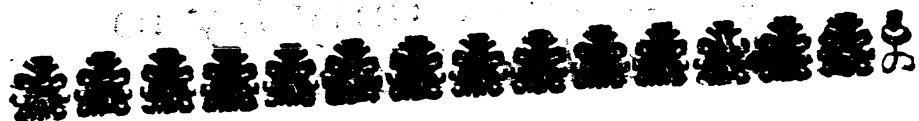
not, and shall only say to such, *Meliora doce.*

*J. A.*

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TO





TO DOCTOR ARCHER, upon his Book, called, Every Man his own Doctor, complicated with an Herbal.

**M**ost worthy Friend, for thy own Countries good  
Hast hew'd us all, the nature of our Food,  
And how each one may their Complexions know,  
That they may suit their Constitutions so.  
Like wise Doctors, all themselves may be,  
Although thy self, doth thereby lose a Fee.  
But, Noble Soul, thy Charity thus given  
Shall be return'd, like Manna sent from Heaven;  
For thence thou hast, got Knowledge, very fit,  
Which makes thy, Friends and Foes, to purchase it.  
Thy famed Skill, and Reason, which do flow,  
Makes thy loud Praise through England wide to go:  
For! what is useful, that thou dost not teach,  
About our Bodies, at which wise men do reach?  
And shew'st them how to keep themselves in strength,  
Which if not in, Blest Physick gives them health.  
But what mean I to stand upon thy Skill?  
Which want in others, makes men seek thee still:  
For to prevent, or cure, the Mischiefs that  
Hot Mars wounds Venus with, or she gives him a Clap.  
Thou quickly curest, Consumption, Dropsie, Gout,  
The Scurvy, Madness, Diseases thou dost rout.

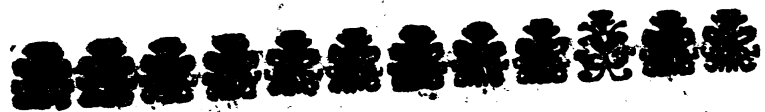
And

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And which is more, Philosophy most true,  
Most wise, and certain, till now the World ne'er knew,  
That Senses five, the World thus taught along,  
Till six thou provest, by Reasons learn'd and strong.  
Thy Herbal brief, my Vademecum shall  
Thy new invented Bath, makes most Diseases fall.  
For thy Success, and Skill, thou hast deserv'd the Bays,  
That thou mayst prosper still; to God be all the Praise.

Obliged Yours

B. P.

T H B



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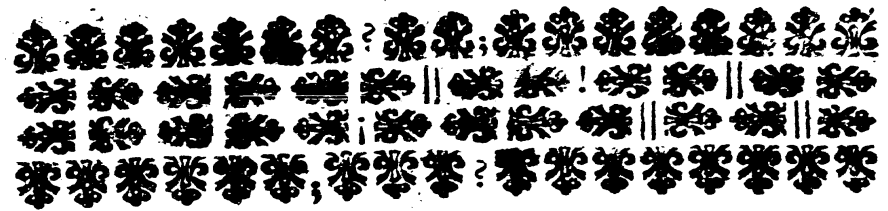
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Reader

Reader, I thought it needless to make a Table to find any Herb, because the Herbal is brief, and being the Herbs are easily found by their common English Name, standing orderly, beginning with A, B, &c. in an Alphabetical Method; you will soon find what you look for.

Licensed and entered,  
Roger L. Estrange.

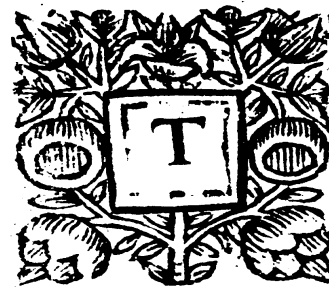
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## Every Man his own D O C T O R.

C H A P. I.

### Of the Preservation of Health.



O preserve Health when present, and to Restore if lost, is the chief end of Physick, and shall be my Main design in this small Tract. The Word *Medicina* being derived *Amedendo*, that is healing such as are sick doth properly belong to the Therapeutical part only, which part being most necessary was first invented, yet afterwards when that part was added which shews the preservation of present Health, the same denomination was still retained and is now given to the whole Art of Physick, therefore for definition, Physick is an Art of preserving

B

when present and restoring it when lost, as far as it is possible.

The subject of Physick is mans Body as it is obnoxious to Diseases, the scope or end of Physick is to heal——although it is impossible to cure all that are sick; yet the Physitian hath performed his office if he hath omitted none of those things that are in the power of Nature and Art.

Health amongst all things called good by Mortals, is most desired when sick; therefore ought to be highly prized, when in well being; and I think it may not only be acceptable, but very profitable to all, to be sincerely and briefly informed how to keep Health, and cure themselves; Especially for those that have not patience to Read Voluminous Authours; and those that want time and means for due Regulation and Government; although we have an Old Proverb, That every Man is a Fool, or a Physitian at forty year old. Which saying is very true, my meaning is, that every Man in prudence should so far be his own Doctor as rightly to know his own Constitution and Complection; and the Reasons for the Friendly Agreement or the Antipathy of any Food to his own Body, and for this end, he ought to know the Nature of all Meat and Drink in use, as ordinary Food ( amongst us in *England* especially.)

The afore said knowledge is the Hygenial part of Physick, that is Rules how present Health may be preserved, and how to beware not to fall into Disease; not that I think it necessary that every

every particular Person should be able to Read an Anotomy Lecture, upon the Parts of his own Body, nor study the Nature, Differences, Causes of Diseases, nor the various Sorts, nor Qualities of Purgative Medicines: But that Man is to be pittied that Eats for Hunger, and knows not the Nature of what he Eats, which negligence in so necessary a knowledge, hath occasioned much Sickness to many, and Death not to a few. For preventing of such dangers, you shall now receive Brief Rules how to know your own Constitution and Complection, and also the Nature and Faculty of all the Meat, Drink, or sorts of Food, now used in this Kingdom. To the end that every Man may be his own Doctor, so far as to know as well by Reason as Experience, that this doth agree with my Constitution, and why that doth not.

Now first I understand the temperature of a sound Man, and that of all living Creatures Man is most temperate, so that all living Creatures, and Food and Medicines compared to Man, are said to be Hotter, Colder, Moister, or Drier, though Man be not absolutely temperate, for common Sense tells us, that Heat in Man is Predominant over the other Qualities.

## C H A P. II.

## Shews the best Temperature.

**T**He best Temperature for a Man to perform his Actions, is Hot, and Moist, for our lives consist of Heat and Moisture, and the contrary, Coldness and Dryness, leads us to Death, and by how much sooner a Man is cooled and dried, by so much sooner a Man grows Old and dyes; yet that heat and moisture have their Degrees, for if the heat exceed the Cold, the moisture, the drowth, moderately that Temper is best and accounted Temperate, and all others differing from this, are called either hot and moist, hot and dry, cold and moist, cold and dry, though all in general are hot and moist, these *Temperaments* are commonly explained by these differing Names: Of *Sanguine*, *Cholerick*, *Plegmatick* and *Melancholly*, which must be understood of the variety of Blood, which is the *Nutrimment* of the Body, and not of *Extremities* humours. Now I will give some Signs how and whereby you may judge your Complexions according to *Senectus*, and whether you differ from the best Constitution.

## C H A P. III.

## Of Signs to know your Constitution or Complexion by, as,

**F**irst, Bodies which are too hot, yet moderate in dryness and humidity, such discover themselves, to the touch, Hair abounds in the whole Body, and is inclining to yellow and thick, they are thinner as to matter of Fat, they are swift and strong for Motion, prone to Anger; the colour of the Face is redder then of a temperate Body, they are easily hurt by hot things.

## Signs of a hot and dry Constitution, viz. Cholerick.

If driness be joyned to heat, which they call Cholerick, the Body shall be hot, hard, thin, and lean, hairy, and the hairs are black curled, the Pulse of the Arteries are great, and their Veins great; they are angry Persons, which are endued with such a Temperature, Obstinate, Lovers of Brawlings, they desire few things, they are fit for the Generation of Males.

## Signs of a hot and moist Sanguine Constitution.

If moisture be joyned to heat which *Temperament* they call *Sanguine*, the Bodies, shall be hot, and soft, abounding with much Blood, fleshly, indued with large Veins, and those which are so in their Youth, often have the *Hemorrhoides*, or Bleeding at the Nose, and if the humidity abound, they are apt from their Youth to Diseases of Putrifaction.

## Signs of a cold Constitution.

If the Body be too cold, such a Body is perceived by the touch and is white, fat, slow, soft and bald, 'tis easily hurt by cold things, it hath a narrow breast without hair, and narrow Veins, scarcely appearing, the hairs thin and of small increase for the most part, they are fearful that are of that *Temperament*.

## Signs of a cold and moist Phlegmatick Constitution.

If moisture be joyned to the cold not much, nor that coldness great, the Body shall be white in colour, fat, thick, soft, reddish Hair, inclining to paleness, but if the frigidity with the

the humidity be more intense, the Body shall be thick, coloured yellow, exceeding bald, the Hair smooth, the Veins lying hid, such *Temperaments* are dull and slow of apprehension and for the most part altogether idle, no ways ready, simple, not prone to Anger.

Not that any scarcely may be said to be of a simple Completion, without mixture of some other, neither do any abide long what they are.

## Of a cold and dry Melancholly Completion.

If Frigidity be joyned to dryness, such a Body is discerned by the touch, those shall be lean, bald, pale, which are of such a Constitution; slow in Motion, dejected in Countenance with their Eyes fixed, as for *Melancholians* in particular, not only whom the Vulgar, but whom *Aristotle* in the thirty Section, and the first Probleme accounts Ingenious, wherein the said *Aristotle* Writes, that much and cold Choller is Black, such are Foolish and Idle: Wherein there is much and hot Choller, those are quick-sighted and ingenious, apt to love, propense to Anger and Lust.

Some great Babblers—but those whose heat is more remise, more temperate, and as it were reduced to *Mediocrity*, those are more prudent, and although they less exceed in some matters, yet in others they are far better then the others,

some in the study of *Literature*, others in Arts others in Common wealths; namely those *Melancholick* and *Sanguine* who by nature abound with good and plenty of Blood, where- with some part thicker and dryer is mingled; which adds as it were strength to the Blood, and when attenuated, and as it were poured it is spi- ritual.

#### CH A P. IV.

### The Benefit to be gathered from Knowledge of our own Completion.

**B**Y comparing what is already said to the present *Temperament* of our own Bodies, we may find a certain agreement with them, and some of the *Temperaments* described, which known and well considered, it will prove of no small Value to all that desire Health or Wis- dom; for we say *Premonitus premonitus*, if I know by the fore-written Signs, that I am a *Chollerick* Person, I will resolutely beware the evils of that *Temperament*, both of Body and Mind, as knowing my inclination to Quarrels, Wrath, Anger, Fightings, &c. I will bridle Nature for it is truly said. *Mores sequenter Hu- mores*, according to the Humours of the Body, so are the Conditions of the Mind, and also for

for Food, knowing my *Temperament* to be hot and *Chollerick*, I must avoid those things in Meat and Drink, that increase it, and use things that do allay and cool heat. And so a Phleg- matick Person ought to avoid cold and moist things especially, both in Meat, and Drink, therefore his Drink may well be more strong, and Food hotter, and more drying then the Person that is hot and dry already. — For the Person being hot and dry, ought to correct his heat with cooling and moistning, as the *Melan- cholly* Man who is cold and dry ought to take Food both healing and moistning. So Sympa- thy and Antipathy, must be observed in Phy- sick Rules for Preservation of Health, for it is truly said *Contraria Contrariis Curantur*, all Remedies are performed by their contra- ries.

#### CH A P. V.

### Some common *Axjomes* and Maximes, there are to be ob- served in the Method of preserv- ing health. as,

1. **N**ature doth nothing rashly.
2. **N**ature. Too much of any thing is an enemy to Nature.
3. Nature is the Phyitian of Diseases, but the



the Physician is the servant of Nature, and ought to imitate her, she acting aright.

4. Custome is a second Nature, and those things which are accustomed to a long time, though worse, they are wont to be less troublesome than those things we are not used to.

## Doctrine of the preservation of Health.

**D**Octrine for Health is comprehended in these 2 parts, *viz.*

Materials of health, or wholesome causes.

2. A knowledge necessary for the preservation of health, teaching how things called Non-Natural are to be used for the keeping Men in health; they are comprehended under the Notion of things Non-Natural, and ought to be ordered into four Ranks. as,

1. First, Those things which are taken in.
2. Secondly, Those things which are carried.
3. Thirdly, Those things which are emitted and Retained.
4. Fourthly, What befalls the body by accident. as,

*Of Air,*

*Meat and Drink,*

*Passion of the Mind,*

*Motion, and exercise of body,*

*Rest, Sleep and Watching,*

*Venery, excretions and Retentions.*

CHAP.

## CHAP. VI.

### Of Air.

**A**ir is the most worthy Element for the preservation of Life in every Creature, nay the other Elements subsist by it, as for Example fire is extinguished if you keep Air from it, and water putrifies and stinks if Air comes not to it: and the very Earth brings forth nothing to maturity, without it.

Therefore we may well give precedency to its worth in discourse. The Air affects our Bodies two ways, *viz.* Extrinsically as it insinuates through the pores of the skin, and as it is attracted by inspiration, so it hath a force upon our Bodies and impresseth its quality, whether good, or bad, upon us, according to all Writers.

### The best air.

The best Air is temperate as to the primary qualities, and is pure and infected, with no pollutions, but is Serene, moved or stirred with the Winds, breathing sweetly with pleasant Gales, and sometimes moistned with wholesome showers.

Corrupt

## Corrupt air.

On the contrary that Air is vitious which is infected with exhalations, and vitious vapours breaking forth on every side, or is compassed with marish or standing waters, after what manner soever it be impure, and such as cannot be purified by the blowing of Winds, that Air which is troubled, or too Hot, or too Cold, too Dry, or too Moist.

## Constitution of air.

But the Constitution of Air may be polluted through divers causes, first the Constitution of the Air, depends on the Scituation and nature of places for some Regions are hotter then others, others colder, for by how much the more any Regions receive the direct Beams of the Sun, and by how much the longer the Sun remains above their Horizon, by so much the Country is more hot; the contrary Reasons make it so much the Colder, yet this cause only doth not suffice, neither is the same Constitution of Air in all the Inhabitants under the same Latitude, for these ten Reasons. First, the Mold and proper Nature of the Earth conduceth to the Constitution and Temperature of the Air, wherein is to be observed what the Nature of Ground is, whether Fat, Dirty, Filthy, Gravelly, Stony, Sandy.

Whether

Whether the place be high, or low, what Scituation there is of Mountains and Valleys, what Winds it often admits, and from what Climates, whether the Sea, or any Lakes be near it, whether it brings forth Mettals from whence malignant Air may be exhaled.

## 2. Scituation of Mountains.

The Mountains also change Constitution of the Air, according as the blowing of certain Winds drive away and admit it, and if the Mountains drive away the *North* Wind, but admit the *South* Wind, it comes to pass that the Air is hotter and moister, and contrary makes the place colder and dryer.

## 3. Winds.

The different Winds bring forth great Mutations, as the Oriental or *East* Winds are more Temperate, also the Occidental or *West*, but these are Moister, the *Northern* are cold and dry, and have power to bind Bodies and dry them, the *Southern* are hot and moist, therefore as the Region or Scituation is more or less disposed to this or that Wind, so it obtains this or that Constitution of Air, but generally Countreyes exposed to the Oriental Sun are more wholesome then those which are exposed to the *Septentrional* or *North* Winds, and hot Winds are exposed to the *West*.

## 4. Sea

#### 4. Sea and Lakes.

The *Vicinity* to the Sea and Lakes conduce much to the peculiar Nature of the Air, unless interjected Mountains prohibit, for from moist places of this Nature many exhalations are drawn up, which mingle themselves with Air and moisten it, and indeed the humidity will be increased if the Sea or Lake be Scituated on the South, but if towards the North, frigidity.

#### 5. Mettallick Pits, or Mines.

Mines generally communicate their malignant smell and vapours to the neighbouring places, also Caves exhale venomous Air, also Woods that are too thick, hinder the light of the Sun and Moon, as also the Motion of the Air.

#### 6. Times of the Year.

Indeed the Seasons of the Year change the Air, which Astronomers constitute equal according to the Motion of the Sun, and Zodiack, being divided into four parts, but Physicians regard these times According to the temper of the Air, and call that the Spring, when the Constitution of the Air is more temperate, when we grow

grow neither stiff with cold, nor sweat with heat: but the Summer when the same is hot and dry. Winter when it is cold and moist, neither do they appoint these Seasons to be equal in all Countries.

#### 7. The Spring.

The Spring being the most temperate, or as *Hypocrates* calls it hot and moist, that is when *Calidity* moderately overcomes *Frigidity*, and *Humidity*, moderately exceeds driness; it is the most wholesome time of the Year, and although Diseases are generated (or rather shews themselves) in the Spring time, yet the Spring of its self doth not produce them, but the vitious Humours which are gathered together in the Winter time, are driven out in the Spring by the heat of the Sun, and Planets.

#### 8. The Summer.

This quarter is hot and dry, *Ergo* makes Bodies more hot and dry, purifies and dissolves and renders them weaker, by reason of heat, it attenuates Humours and kindles them, from whence Chollerick and Acrimonious Humours are accumulated.

#### 9. Autumne.

9. **Autumne.**

This Season is mixed with cold and heat, that is, Mornings and Evenings are cold, the middle part of the day hot, its Constitution is hot and cold, and by Reason of its inequality in Air it is very obnoxious to Diseases, and Blood at this time of the Year is diminished by reason of approach of cold *Winter* makes it dangerous to *Phlebotomise* but upon necessity, for now Melancholly abounds, Bodies are thickned by the Retiring of Blood and Spirits which causeth the pores to close.

10. **Winter,**

Now the Frigidity of the Air with moisture makes Flegm abounds and procures *Catarrhs*, *Distillations*, Rotten *Goughs*. But if the Seasons of the Year are variable and uncertain it makes the Air corrupt, by which means divers Diseases are Reigning according to the various Constitution of the different Seasons.

The most healthful air  
and place.

From what we have said, it is evident that those Places, Dwellings, Countries and Region are most wholesome, where the Air is temperate, the Spring temperate, the heat of Summer sufficient to ripen Corn, and Fruit, *Autumn* Colder

Colder, *Winter*, Cold, yet not offending our Bodies with extreams, also a Fruitful Soil, men comely of Body, well coloured in the Face, Laudable in their manners, and joyful in their prosperous Health, &c. Ingenions in invention, to all which may be added Valour, which not only is seen in Men in *England*, but as well in other Creatures here, as the Mastiff Dog, and Cock, for which no part of the World can parallel, being no small Argument of the Excellent Temperature of the Air of *England*, for by experience their Valour declines in a few Years, being transported to other Countries.

## C H A P. VII.

## Of Meat, or Food.

HAVING now finished our Discourse of Air, and though we chose to live in the best, it is not sufficient without good Food, therefore having already shewed how all may know their own Constitutions, and Complexions, and goodness of Air, it will be necessary in the next place, to shew the Nature, Temper, and Virtue of most Food now used in this Kingdom, whereby every Man may easily see and know by comparing it with his Constitution, what is Friendly and Healthful to him, and what is inimical, and therefore know that all Aliment as Meat, and Drink. wherewith the substance of

or our Bodies is renewed and strengthened, is of Vertue to encrease the substance of our Bodies, for it is a true saying in a Sense, that we our selves have had our selves upon our Trenchers.

Food properly so called, is to nourish our Bodies, if *Medicinal*, to alter our Bodies. But Food is taken from two things, viz. From the Animal Kingdome, or Vegitable, all those things that proceed from living Creatures, are either Parts of Animals, or those things which proceed from them, as Eggs, Milk, Hony, Butter, Cheese, &c.

## Difference of food.

Many things there are for the Aliment and Food of Man, and great is the difference of them in Nourishment, for some are very good, and some of ill Nourishment, and Juyce; some are of easie Concoction, others hard to be Concocted, again, some will corrupt easily in the Stomack, other some not.

## The best food.

The best Meat yeild plenty of Nourishment, is easie of Concoction, not quickly Corrupted, nor hath an ill Quality, and there remains after it, but few Excrements.

But the contrary are unwholesome, and all that leaves an ill Juyce, and are easily Corrupted is the worst.

Firm

## Firm Food.

That Aliment which brings forth much Nourishment is accounted firm, but it requires much strength of heat for Concoction. But that is infirm which is easily Concocted, and Nourisheth; but affords but little Nourishment, and such that is soon dispersed, and after it the Stomack soon calleth for more.

### C H A P. I V.

## Of the Nature of every Food we Eat.

And because I know that People of all Qualities do commonly Feed upon what comes to Table, be it what it will, without considering the Nature or Qualities of any thing, or agreement, or disagreement to their Constitutions, so it do but please the Pallat; by which means divers have and do dig their Graves with their Teeth, to prevent which I think very necessary that everyone should understand the Nature and Property of his daily Food, as well as his own Constitution, and so by doing himself right, he is truly become his own Doctor; which is the thing I aim at, for the Benefit of all good People.

for without doubt, daily experience upon a Mans own Body by help of Sensation, may soon make him (if observant to these small Rules) the Wisest Doctor living, in a Diatetical way to himself, and so by preventing of Diseases, he may not need so frequent use of Physick, which many are forced to.

But to detain you no longer, I will first begin with Flesh Meat, and after to Vegetables, &c. And for your first Dish, and generally approved.

## Beef.

Beef the best of which, is *English* bred, and fed, but there is great difference in this sort of Meat, as well as others, it is hard of Concoction, thick Flesh, it doth not easily pass through the Veins, it doth not participate of Viscidity or slimyness, the frequent use thereof causeth dry and Melancholly Humours, without exercise and Labour of Body; especially if it be old Cow Beef, or Oxe Beef, that with Labour, and much Working hath contracted Dryness, and Hardness of Flesh, or is hardened with Salt and Smoak. But above all Meats it is most profitable for Labourious People, being not easily passed away, and gives much strength where it is Concocted by Labour.

Veal

## Veal.

Veal is Temperate and Tender, though something Waterish, if thoroughly Roasted, affords good Juyce, of a pleasant Taste, and yeilds a thicker Juyce then Lamb, or Mutton.

## Mutton.

The best Mutton is Weather, the Younger is the best Meat, and is easily Concocted and generates good Blood, and agrees both with those that are well, & also with those that are sick. — But Ewe Mutton is evil, both by default of the Temperature, and by frequenting of Copulation, and bringing forth Young, therefore the Flesh of Ewes is evil, and dull, and Viscid Juyce is bred thereof.

## Lamb.

A Lamb before it be a Year Old hath moist flesh, slimy and Viscid, but when it is a Year Old, it is very good Nourishment, consisting of good and plentiful Juyce, and indifferent lasting, and easie of Concoction, but with those that are exercised with strong Labour, it is easie dissolved, and not very solid Aliment is made thereby.

C 3

Bacon

## Bacon or Pork,

Swines flesh Nourisheth very plentifully, and yeilds firm Nutrient, and therefore is most profitable for those that are in their flourishing Age, Sound and Strong, which are exercised with much Labour; but in Weak and Corrupt Stomachs, not labouring, very dangerous, for we say, *Optima Corumpuntur sunt Pessima*, the best Nourishment Corrupted, proves most dangerous.

## Sucking Pigs.

Sucking Pigs are very Nourishing, but they agree not with all Constitutions, because too much *Humidity* abounds in it, the Fumous Vapors ascends up to the Head, in many causing pain and Swimings.

## Brawn.

Of the flesh of Tame Boars we usually make Brawn, being long Corn Fed, and Young, makes a delicate Meat, having not so much excrementitious moisture as Bacon or Pork, but the hard and horny Part, is difficultly Concocted.

Food

## Food taken from the parts of Animals.

Aliment taken from the Parts of Animals are many, which both according to the kinds of living Creatures, and according to their diversity of parts do vary, the Feet of Animals, of what kind soever are cold and dry, they have little flesh, and scarce any Blood, they yield a cold Juyce, dull and glutinous, by Reason whereof the Broth wherein Feet are Boyled, is turned to a jelley.

## Hearts.

All Hearts of Animals are of a hard and dry Nature, and fibrous, neither is it easily Concocted, but if it be well Concocted, it yields neither ill Juyce nor a little, and that very stable and firm, chiefly corroborating the Heart by Sympathy.

## Liver

The Liver is very binding, and yeilds thick Nourishment, but is hard to be Concocted, which is slowly distributed. All Animals vary in their Liver, according to their Age and feeding, the Youngest and best fed are most delicate, and have

have the greateſt Livers and fullſt of Juyce.

## Spleen.

The Spleen as it is the receptacle of groſs Melancholly, Blood affords little Nouriſhment, and is hardly Concocted, therefore not fit for Food.

## Lungs.

The Lungs in ſubſtance are light and Airy, therefore properly called the Bellows of the Body, they Nouriſh but little, yet eaſie of Concoction, and afford good Nouriſhment.

## Bowels.

The inteſtines afford not very good but thick Aliment, and the Bowels of Younger Quadrupeds; as Calves are of better Juyce and eaſier Concocted then of Old.

## Tongue.

The Tongue excels the other Parts in Pleaſant Taſte and goodneſs of alinent, and is alſo eaſily Concocted.

## Brain

## Brain.

The Brain yields petuitous and thick Juyce, and is not eaſily Concocted, nor diſtributed, and cauſeth Loathing, except it be well ſharpened with Vinegar.

## Veniſon.

Although Veniſon be in high eſterm both by Gentry and Peaſant, yet it is hard of Concoction, and generates Melancholly Juyce, eſpecially if the Veniſon be grown to ripeſſ of years, it doth obſtruſt the Bowels, the uſual way of Seaſoning it doth much meliorat and make tender the fleſh, and by drinking a Glaſs of Wine therewith it becomes good Nouriſhment.

## Hare.

Hares fleſh is accounted by Phyſitians for Melancholly Meat, therefore not ſo good for thoſe that have dry Bodies, yet they are thought to generate a good Colour in the Face, they are beſt boyled.

## Goates



## Goates.

Goates flesh affords good Nourishment, and may well be offered before other Sylvestrous Animals, for goodness of Aliment, facility of Concoction, pleasantness of Taste, Paucity of Excrements, yet they are something dryer.

## Conies.

Conies if they be not old, yield a good Juyce, are easie of Concoction, and if thoroughly Roasted very drying for the Phlegmatick, Young are safe Food for sick People.

## Of Fowle, first Turkeys.

Amongst Tame Fowle, the Turkie is of the upper Ranck, both for the largeness of his Body, goodness of Food, having good Juyce and Laudable Nourishment, it is most fit for those that are in Health.

## Capons, and Pullets, and Chicken.

Hens and Capons are accounted the chief among Birds, they are temperate, easie of Concoction,

coction, of good Juyce, and contain few Excrements if Young, and yield most profitable Food to those who are not used to Labour, they procreate good Blood, yet there is great difference amongst this kind of Fowl, the best is the flesh of cram'd Capons, next is that of fat Chickens, the next are Pullets, as for old Cocks and Hens, their flesh is harder and dryer, and not to be eaten, but by laborious People.

## Geese.

The flesh of Tame Geese doth abound more with Excrements, then that of Wild, yet the flesh of them both are hard of Concoction, and yield no good Juyce, but Vicious and Excrementitious, and such as is easily putrified, and in weak Stomacks often cause Surfeits; but in strong Stomacks and if it be well Concocted, affords plenty of Nourishment; but the delicacy of a Goose is the Liver, which if it be well fattened especially with sweet Food, as boyled Carrots, &c. The Liver will grow large, and is delicious and Temperate Meat easie of Concoction, of good Juyce, and much Nourishment, and indeed of more value then the Carcass.

## Duck, and Mallard.

Tame Ducks if not Young, are very hard of Concoction, of ill Juyce, and little Nourishment,

ment, but the Young ones are wholesome Food, and yield good Juyce, for the Wild Duck and Mallard, are much better then the Tame, more tender of Concoction, and yields good Nourishment, and do not easily putrifie in the Stomack.

## Pheasants.

Pheasants are most excellent Food, and are the best Nourishment, for those that are in Health, most easie of Concoction; therefore safe and good for those that do not Labour.

## Partridge, and Quails.

The flesh of Partridges are temperate, and drying, easie of Concoction, affords excellent Juyce, and much Nourishment, and few excrements for those that are in good Health, and for those that have *Consumptions*, or the *French Pox*, admirable Nourishment.

Quails are excellent Food for all in Health, it is hot and moist, but the sick must not eat of them, because they are apt to generate Feavers.

## Pigeons.

There are divers Sorts of Pigeons, those of the Mountains and Woods are best; the flesh of all  
of

of them are of a Melancholly Juyce, not easily Concocted, but most dangerous in a *Putrid Feaver*.

## Plovers.

The Gray Plovers, exceed the Green, both are very good Food, easie of Concoction, afford good Nourishment, save that they are something Melancholly.

## Cocks, Snites, Thrushes.

These Winter Birds are easily Concocted, yields good Juyce, not excrementitious, and affords Nourishment firm enough.

## Black birds.

Black Birds are something harder of Concoction, then Thrushes, but are firm Nourishment.

## Larks.

The Lark generates excellent Juyce, and is easily Concocted, and it hath a peculiar Quality, not onely to preserve one from the *Cholick*, but also to cure it.

Having

Having now run through most of our *English* Flesh Meat, we will now proceed to the Fish.

## CHAP. IX.

### Fish.

**F**ishes are colder and Moister Food then the Flesh of Terrestrial Animals, and scarce afford so good Juyce as Corn, and Fruits, and other Vegetables; they do easily putrifie, and if they are Corrupted, they acquire a Quality most dangerously averse to our Natures, but there are great Variety of Fish.

### A Salmon.

A Salmon in the first place is tender of Flesh, grateful to the Pallate, easie of Concoction, affords good Juyce, and is not inferiour to any, nay 'tis the best of Fish, but when they are pickled with Salt, and hardned with Smoak, they are much worse, and difficultly Concocted.

### Trouts.

Trouts amongst Fishes which are bred in fresh Waters are the best, and next in goodness to a Salmon,

Salmon, easie of Concoction, full of much good and thin Juyce, but the greater of them of flesh, not a little Excrementitious, Fat, and full of Viscidity; those are commended above others, which have Red flesh, and many Red Spots, and have hard flesh, and participates not of Viscidity and Fat, those are easier Concocted, descend sooner and not so Excrementitious, in Juyce.

### Soles, Plaice, and Turbet.

These fish is highly commended amongst Sea-fishes which hath delicate flesh, and is easie of Concoction, being White fleshed, yields good Juyce, plentiful Nourishment, and such as is not easily Corrupted; but being dried in the Smoak, they are much worse and harder of Concoction.

### Gudgeons, Smelts.

Gudgeons and Smelts are the best amongst the small Sort of fish, and very wholesome Aliment, easie to be Concocted and such as remain not long in the Stomack, and are profitable both for Pleasure and Health, and may safely be given to those that are sick, to these, other little fish are alike, as Dace and Minners, &c.

**A Carp.**

For a delicious Taste especially if it be Fat, is Inferiour to none, and if it be thoroughly Stewed with Wine as the manner is, makes a Princely Dish, and yields good Nourishment and firm, but is not fit for Sick People.

**Pike,**

A Pike especially of the smaller growth hath hard flesh, it is easily Concocted, and easily distributed, and hath not many Excrements, and may also be given to those that are sick.

**Perch,**

A Perch also hath tender flesh, and such as will easily part asunder, and no Fat, nor glutinosity, 'tis easie to be digested, the juyce is not evil, yet it affords weaker Aliment, and such as is easily dissolved.

**Bream,**

A Bream hath soft and moist flesh, and yields a juyce very Excrementitious and is to be eaten, for the most part, as all other fish are not, it is not to be mixed with divers kinds of Meats.

**Tench****Tench.**

Tench is neither of a pleasing Taste, nor ~~fit~~ to be Concocted, nor good Aliment, but yields a filthy slimy Juyce, and such as is easily Corrupted, neither is easily distributed and it brings forth obstructions.

**Barbel,**

A Barbel whose Eggs perchance gave an occasion, for some to suppose that he hears very bad, it causes not only the pain of the Belly, but also Vomiting, and disturbs the Belly, and stirs up Choller; from the use thereof we ought to abstain, but the flesh thereof is very White, easie of Concoction and Distribution, and affords Aliment of good Juyce.

**Eells**

The flesh of Eells is sweet, but glutinous, with Fat, and abounding with much Moisture, it generates ill Juyce, and the use thereof is not safe for sick People, nor plentifully taken for those that are well.

**D****Lamprey**

## Lamprey.

A Lamprey is a fish of a grateful and delicious taste, if it be rightly prepared, and Sauced, yet it puts not away its slimyness wholly, for which cause Physicians, do not number them among Fishes of the best sort.

## Herring

A Herring hath White flesh apt to cleave into small pieces, hath a good Taste, easie of Concoction, it affords good juyce, not thick and glutinous; when it is Pickled with Salt, or hardened with Smoak, which we call Red Herrings, they are harder of Concoction, and doth not Nourish so much.

## Codfish,

Codfish, and Stockfish, while it is fresh, hath friable flesh and tender, of good juyce, and easie of Concoction; yet being dried it is hard of Concoction, and affords thick Nourishment, and is not to be eaten without danger to any, save those that have Healthy strong Stomacks, and labour much.

Sturgeon

## Sturgeon.

Sturgeon commonly called Sea-Beeffe, hath hard fat and glutinous flesh, which yields a thick juyce, yet safely to be eaten, it is hard of Concoction, but firm Nutriment, and very lasting to work upon.

## Lobsters, and Crabs.

Lobsters, and Crabfish, Prawns and Crawfish are frequent in most Countries near the Sea, there is no great difference in their efficacy or Nature, they are all hard of Concoction, and will not well digest but in a strong stomach, yet if they are well Concocted, they beget good juyce, Nourish much, and stimulate *Venus*.

## Oysters.

Oysters and Scollops have a soft Juyce, and therefore irritate the Belly to dijection, and cleanse the Venetters stimulate *Venus*, and easily generate Obstructions, being hard of Concoction, and Nourish but little.

## C H A P. X.

## Meats from living Creatures.

**T**Here be many living Creatures which supply us with necessary Food, agreeable to our Natures, as being nearer and more familiar with our Natures, and less exceed in the Qualities, and afford better juyce, as in the first place we will begin with Milk.

## Milk.

Milk is of a cold and Moist, or rather of a temperate and Moist Nature, and yields Nourishment very good, the best by much if it be rightly Concocted in the Stomack, and the Milk be good in its self.

## Parts of Milk.

There be Three Parts of Milk, viz.

The *Buttrious*, the *Caseous*, and the *Serous*, the *Buttrious*, is of an Oyly and hot substance, the *Caseous* is of a cold and dry substance, the *Serous* is of a watry, and indeed Cows Milk is the fattest and thickest, and contains more Butter

ter then the Milk of other Animals, and therefore Nourisheth more, and is most agreeable to us, and hath more of the *Caseous* part then Ews Milk, Goats Milk is of a middle Nature between these two, sound Animals only generate good Milk, but sick diseased Animals generate vitious and corrupt, dry Meat as Hay &c. cause the Milk to be thick, but green and such as are full of Juyce make much better, wherefore the Milk at the latter end of the Spring is best, by how much the thinner it be, and more *Serous* by so much it is easier Concocted, and sooner passeth through the Belly, and obstructs least, but Nourisheth less, to know the best Milk, it is of a good smell, and sweet to the taste, of a middle consistence, neither too thick, nor too thin, neither *Serous* nor *Caseous*, too much of a white colour which yields good Aliment, and that plentifully and constantly enough.

Milk is Nourishing enough especially for lean Bodies, as being that which is elaborated by so many Concoctions, and is thereby made Familiar to our Natures, that 'tis easily and truly Concocted; in unwholesome Bodies, it is easily Corrupted, as in a cold Stomack, it soon grows fowre; in a hot, it is turned to an adust smell and Choller, and causeth pain in the Head, wherefore it is hurtful to those that are sick of *Putrid Feavers*, and to those that have pains in the Head, and sore Eyes, or are Obnoxious to breed Gravel, and to those that are Obstructed in the Liver, and are inflamed in the *Hypochondries*, according to the *Apho.* 64. But the worst

Corruption thereof is when it is coagulated, which may be prevented if a y Salt, Sugar or Honey be added to it, it is most conveniently taken on an empty Stomack, nor are other Meats to be eaten presently after, especially the use of Wine after Milk is very unwholesome.

As for the parts of Milk, Butter is used in *England* and other Countries instead of Food, and Sawce. Butter is hot and moist almost of the same Nature with Oyl, yet it Nourisheth more, and is Sawce for most Meats, 'tis pleasant to the taste, 'tis easily Concocted, and Nourisheth much, yet it agreeth not with those that have a moist and slippery Stomack, yet 'tis far better to be taken before other Meats then after, nor is it agreeable to hot Natures, 'tis conveniently eaten with Bread.

Sowre Milk is colder, and agreeth not with colder Stomacks, but with hotter, especially in the Summer: and very hot Weather, it is refreshing and Concocteth well.

Although in Consumptions, sometimes is preferred Woman's Milk, Asses Milk, or Goats Milk, yet for Food none is so good as Cows Milk, and of that sort the Red Cow is best, and in Corruption, I should prefer it before the others, being tak'n warm while the Spirit of the Milk is in it.

Cheese.

## Cheese.

Cheese is good and is agreeable to most and very desirable to whom it is Friendly, is hardly Concocted, and yields thick Nourishment, and therefore it stops the Belly, opens the pores, and affords matter fit for the Generation of Stones, but that which is old affords ill Nourishment, and if taken in quantity, obstructs much, it is very useful to close the mouth of the Stomack, after a full Meal, being eaten to the quantity of a dram or two. New Cheese may be eaten more plentifully, because it affords better Nourishment, and while new it is cold and moist, of a flatulent Nature, middle Age Cheese, which is neither hard nor soft, and is moderately sweet and Fat, is the best, but of what kind soever it be, it is always to be eaten sparingly, and after other Meats, now there is great differences of Cheese; according to the Nature of living Creatures, and diversity of Pastures, and Countries, that of the Ewe is the best because it is easier Concocted then the rest, and Nourisheth more, next in goodness is Cows Cheese, the Goats is the worst of all; But no Cheese is good without the Butirous part be also included with the Caseous.

D +

Whey

## Whey.

The thinnest part of Milk, which is called *Serum* or Whey, is more fit for Medicine then Food, and is most fitly used for the evacuation of frowns and adust Humours; it consisteth of two parts, the one is Salt, and participating of Acidity, and is altogether hot, which is the lesser part; the other is Watry, and is the greater part, therefore it is cold and moist.

## Eggs.

Eggs and chiefly those of Hens, are a Food much used and esteemed amongst us, an Egg consists of two Parts, the Yolk, and the White, the Yolk is moderately hot and moist, and very corroborating; the White is cold and dry, and affords also much Nourishment, and lasting enough, but hard of Concoction.

The Newest Eggs are the best, and Nourish most and soonest, and yields good Aliment, but the stalest are the worst, and the Corruption of Eggs is most dangerous, for we say (*optima sunt pessima*) the best Food Corrupted, becomes the worst & most perillous, they do not well agree with those whose Liver and Stomacks are filled with Vicious Humours, and in Chollerick and hot Stomacks, they are easily Corrupted, and turned into Choller, as for the Cooking of them they

they are best when the Yolk is soft, and the Rear hardened to a White Colour, and so supt up, being boyled in Water, they may easily be given to a weak Stomack, they are stronger in taste, boyled in the shell then potched, especially if Roasted, but the worst way of Dressing them, is to fry them in a Pan.

## Honey.

Honey is of a hot and dry Nature in the Second Degree, but that which is White is not so hot, and is the best and most commodious for those that be Sound, but all Honey is a Medicinal Aliment, convenient for old Men, and those of cold Constitutions, but it is not fit for Chollerick Persons, because it turns into Choller, therefore not good for the Liver, but very good for the Lungs, because it hath an absterfive cleansing Faculty, and resists Putrifaction.

## Sugar,

Although it comes not from Animals, but is made with Canes, for its agreement with Honey may well be put together, yet it is not so hot as Honey, therefore properly mingled with many Sorts of Food, and Medicine, and doth preserve Medicines better then Honey, and hath the same cleansing Quality in the Body of Man, though not so Griping in the Belly.



## C H A P. XI.

Meats from Plants, or  
Vegetables.

## Wheat.

**A**S for Grains or Fruits, being the most ordinary kind of Food, amongst which in the first Rank are all sorts of Wheat, and Grain, which the Greeks call by the name of *Siton*, and in the first place Wheat is hot and moist, and above all Vegetables affords much Nourishment, and that firm and wholesome, out of Wheat divers kinds of Foods are made, yet the best among them is Bread, and that leavened or fermented, which agrees to every Age, and is to be taken with all Meats.

## Barley.

The Bread which is made of Barley is colder, and yields not so good Nourishment as Wheat, there is a sort of Barley call'd Spelt, is next in Nature to Wheat, and is the middle betwixt Wheat and Barley, and Nourisheth more then Barley, but is Weaker then Wheat; Barley is also

also made into ptisan or Broath, which is a good Nourishment for sick People, and those that are well also, and is not viscid or clammy, but easily passeth through and cleanseth the passages and Reins, of which all Physitians are well acquainted, being generally prescribed to the sick.

## Rye

Rye, of which Bread is made in some parts of this Kingdome, and for its delicious sweetness and moisture, is frequently mixed with Wheat, by Nature it is hot and dry, it is hotter then Barley, yet not so hot as Wheat, but the Bread which is made of it is harder of Concoction then that of Wheat, and Windy, causing in some griping pains.

## Rice

Rice is hot and dry, or rather Temperate, it Nourisheth much, especially boyled with Milk; it increaseth Sted.

Rice doth not easily putrifie, it stops Lasks or Looseness of the Belly, it is hardly Concocted and yields Nourishment somewhat thick, the frequent use of it may easily occasion *Obstructions*.

## Oats

## Oats.

Are almost of the same Nature, and are cold and dry, Oatmeal stops Fluxes of the Belly, they afford not much Nourishment, yet are very useful in Pottages and Broaths, which may be given to sick or well, it stops the looseness of the Belly.

## Beans.

Beans are cold and dry, flatulent, hard of Concoction, and yield Excrementitious Nourishment, yet not Viscid, and have some cleansing Power, they make the Senses dull, and noises become troublesome.

## Pease.

Pease are cold and dry, flatulent, especially the green, yet they yield better Nourishment than Beanes, but not so plentiful, yet easier of Concoction, and very pleasing to Stomacks surfeited with overfulness of stronger Food.

## Parsnips

## Parsnips.

Parsnips are hot and dry, not very good Nourishment have a great Force of cleansing, provoke Lust, they are more useful in Physick than Food, they provoke Urine, and bring down the Menses.

## Turnips.

Turnips afford strong Nourishment, stimulate *Venus*, the long Turnips commonly are the better, they are safely eaten with Meat, or alone buttered, being baked their Juyce makes a very good Surrup for a *Consumption*.

## Carrots.

Carrots are hot and dry, flatulent, these as well as the former, are very wholesome and provoke to *Venery*, and are opening, easie of Concoction, and yields good Aliment.

## Radish, and Mustard.

Radishes which we commonly use for Sawce, afford little Nourishment, they heat beyond the second degree, and have a sharp taste, they cut Phlegm

Phlegm, attenuate and provoke Urine, break the Stone, and expels Gravel from the Veins, yet cause a Ructation or Belching of Wind from the Stomack, the Wild are hotter and more Forcible, Mustard is much for heat, taste and efficacy like the Root of Wild Horse Radish.

## Leeks and Garlick.

Leeks and Garlick are near of Nature, but the Garlick is the hotter and more potent, they are hot and dry, little Nourishment and that bad, they have a power of attenuating thick Phlegm, and Viscid Humours, taking away cold, and this is a very good Remedy for the pravity of Waters, also against the Plague and Venous Air.

## Onions.

Onions also afford but little Nourishment, have a heating, attenuating, cutting Faculty, inflame the Blood, they leave behind them a thick Juyce, provoke *Venus*, they are all hurtful to the Head, Eyes, Teeth, and Gums, and cause Disturbive Sleep and Turbulent Dreams.

## Cabbage

## Cabbage.

Cabbage is generally accounted to be cold and dry, yet the bitterness and acrimony of the Juyce is observed to stir the Belly 'tis hard of Concoction, affords little Nourishment, and that thick and Melancholly, from whence fulliginous Vapours fly into the Head and produce turbulent sleep, and weakens the sight, are very dangerous for those that are incident to a *Vertigo*, or swimming in the Head.

Being boyled in the Broath with Fat meat, it is somewhat Corrected, yet the stinking Coction or Broath, shews its danger, and that it's only fitting for laborious People.

## Artechoaks.

Artechoaks heat and dry to the second Degree, they afford no good Aliment, they are hard of Concoction, and stimulate, *Venus*, Windy, yet the Meat of the Leaves, Stalks, and Roots do wonderfully cleanse the Reins, sending forth stinking Urine, and cures the *Running of the Reins*; if it be decocted in White-wine, and the Decoction drank.

## Lettice

## Lettice.

Lettice is esteemed the best of Sallads, affords more Nourishment then other Herbs, 'tis cold and moist, and Corrects Choller, and good for hot Stomacks, it provokes Sleep, allays the heat of the Reins, but too much doth diminish the natural heat.

## Spinnage

Spinnage cools, and moistens, affords little Nourishment, it generates cold and *Serous* Humours in the Stomack, unless it be Corrected with Oyl, Pepper, or Butter, it is not profitable, and begets Wind.

## Beets, Orach, and Mallows.

They all loosen the Belly by humectation, they Nourish little, and yields a watry Juyce, and unpleasing of taste, except the Sawce mends them.

## Asparagus

## Asparagus.

Asparagus, and like to them are the branches of Hops; they neither heat, nor manifestly cool; they are grateful to the tast and cause Appetite; yet afford little nourishment; they have a detergent cleansing faculty, provoke Urine, they cleanse the Reins. open *Obstructions of the Liver*, and other Intrails.

## Parsley.

Parsley is hot and dry. provokes Urine, and the Courses, opens *Obstructions*, purgeth the Reins and Bowels; yet it affords but little Nourishment.

## Purflain.

Purflain is an excellent Sallad with Oyl; it cools the Reins, helps such as have a scalding of Urine, and pain by heat, also Rectifies the Teeth being set on Edge.

## Mints.

Mints are pleasing in smell, especially Spear mints, which are hot and dry, and very strengthening to the stomach, they stay Vomiting, and  
E are

are a most excellent Sallad minced in Vinegar and Sugar, for any fresh meat.

## Melones.

Melones are pleasant in tast, and sends forth an *Aromatick* smell, but are of a cold watry moist substance, whereby they quench thirst, and cause Urine, they cool and cleanse the Reins; but are easily corrupted, become as it were of a poysonous nature, and stir up Choller, or generate Feavers, whereby many great men are killed; therefore they ought to be eaten at the first course, or before meat that they may the easier descend through the belly, and after the eating of them some good Food ought to be eaten, and good Wine to be drank, that their corrupting may be hindred.

## Cucumbers.

Cucumbers are also cold, but not so moist, and the Juyce not so dangerous, nor so easily corrupted in the Stomach; they are least offensive to hot Stomachs.

## Strawberries.

Strawberries are cold and moist; they are profitable to those that are troubled with Choller in the Stomach, they cool the Liver, and restrain

restrain the heat of the blood, and Chollerick Humours, they allay thirst, therefore profitable to hot Constitutions; they have thin juyce, purge the Reins, cause Urine; but are easily corrupted in the stomach, therefore ought to be eaten before meat.

## Fruits of Trees.

### First of Apples.

Apples, there are divers sorts, which discover themselves by their tast; the sowre are colder then the sweet, and of a flatulent substance, the austere and sharp are yet colder and of a thick substance, and descend more slowly through the belly and stay it; yet their violence is corrected by boiling, and sowre sharp Apples are rather to be used for Medicine then Aliment, they afford ill juce, but those are worst which are watry, and have little or no tast; the best have a sweet *Aromatick* tast and smell, and such as afford an indifferent quantity of Aliment, they strengthen the Heart, exhilarate the mind, and are very beneficial to those which are troubled with Melancholly.

## Pears.

Pears there are divers kinds and faculties, the austere and sharp are astringent and cooling, and

hurtful to the Stomach and Guts; sweet are more temperate, yet almost all are of a cold moist nature; but some are hot and moist, if taken before meat they stop a looseness: being taken after meat, they loosen the belly, and shut the mouth of the Stomach; they are better boyl'd then raw.

## Quinces.

Quinces are cold and dry, and have an astringent quality; they afford little nourishment, and are hard of concoction; they strengthen the Stomach, and stop vomiting; and if they are taken after meat, hinder vapours so that they cannot easily ascend to the Head, and so loosen the Belly: but being taken before meat they stop a looseness; if they are eaten raw, they hurt the Nerves, and often cause Fits of the Collick, and *Obstructions*.

## Peaches.

Peaches are cold and moist, and are easily Corrupted, and afford little Nourishment, and therefore are to be eaten sparingly, and warily, and not without danger to cold Stomachs, and they are to be eaten before Meals not after other Meats, neither is water or any cold Drink to be drank after them but generous Wine,

Wine, whereby their pravity is taken away, and become not dangerous.

## Apricocks.

Apricocks are far beyond Peaches in goodness, and are more pleasing to the Stomach, and are easily corrupted.

## Medlers.

Medlers are cold and dry, and are not eaten till they are Rotten; they afford little nourishment, and are slowly concocted; they stop the Belly and all Flux; they stay vomiting and agree well with a Chollerick Stomach.

## Cherries.

All Cherries have a cooling Faculty, but the sowre especially, they are easily concocted and quickly descend through the belly, and cool the Stomach and Liver; they quench thirst, and raise an Appetite, and are not easily corrupted, nor of so hurtful juyce as the sweet ones, which are much inferiour to the sharp in goodness by reason of the moisture abounding are easily corrupted and generate Putrid Humours, and sometimes Worms in *Putrid Fevers*, taken by Surfit, and overmuch eating them; yet the Black are most wholesome, and

indeed Medicinal against Convulsions.

## Plumbs and Prunes.

Plumbs in generall are cold and moist; but there are divers kind of Plumbs, the sweet ones are not so cold as the sowre in nature, they are chiefly profitable to Chollerick Stomachs, they are easily concocted and pass through the Belly, those that are fresh alter most powerfully, they mollify the Belly being taken before meat, but very dangerous taken after, by reason they scatter abroad many Excrements and that Crude; they do not generate good juce, those which abound most with moist crude juce are the worst, also the white or yellowish are the worst, but the best are of a black or blew colour like *Damsons* and *Damask-Pruns*; the dry are more fit for nourishment for those that are weak in Stomack; plumbs are not convenient because they loosen its strength by a cooling moisture.

## Mulburies.

Mulburies do very powerfully quench thirst from their moistning and cooling quallity, they mitigate Cooler, but nourish little; they easily pass through the belly, but if they are retained they are easily corrupted and become putred, and acquire an ill Nature, wherefore they are to be eaten when the Stomach is empty

ry only and not stuffed with peccant humours, that they may quickly descend through the Belly.

## Figs.

Figs are hot and moist by Nature, and Nourish very much above any other Fruits; they easily descend and pass through the Belly, they have a penetrating and cleansing faculty, yet too much use of them begets Wind, dry Figs are opening and attenuating quality, and do also loosen the Belly, and drive Humours to the external Parts, therefore profitable taken by Women near their time of travel; they generate Blood also, but none of the best.

## Grapes.

Grapes that are sweet, are hot, and therefore cause thirst, sharp, sowre, Austere are colder, therefore allay drought or thirst: The mean between sweet and sowre are best to make Wine off; the fresh gathered, are flatulent, windy, afford little Nourishment. and if they are detained long in the Stomack, are corrupted and delate the Belly, and stir up Chollick Fits, and cause the Spleen to swell, and fill the Stomack and Liver with crude Humours; the fresh gathered serve rather for pleasure than health; but the best are the sweet ones, mixt with a little sharp tast: those without stones loosen the belly

more, but with stones strengthen the Stomach.

## Almonds, and Nuts.

Sweet Almonds are the best of Nuts, and of them the largest and the sweetest are most to be desired, they are temperately hot and moist, and yeilds store of nourishment, and of good juce and moderate; they attenuate and cleanse, for which Reason they are the best Food for imatiated bodies, and they replenish the Intrails, and the whole body with convenient nourishment, and such as is not apt to corruption, they purge the breast, open *Obstructions* of the *Urinary passage*, and cause sleep; but are not so useful for a Choleric Stomach, nor good to be given in *Feavers*, proceeding from Choller; they are usually given to the Sick, dissolved in broaths, which are called Emulsions.

## Filberds, and Hasle-Nuts.

The best of Hasle-Nuts are Filberds, and do come nearest to Almonds in vertue, but they are hot and dry in quallity, hardly digested, afford a good juce if old; the young (or new gathered) are the best.

## Walnuts.

Walnuts, if new gathered, are hot and moist;  
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the old are hot and dry in faculty, the new are safer eaten then the old, for the old generates Choller, offends the Orifice of the Stomach, and hurt the Gullet, or Wind-pipe; cause a Cough, and causeth pain in the Head; the use of them is commended after the eating of Fish, because their heating and dryness prevent the corruption of Fish.

## Chestnuts.

*Gallen*, that learned Physitian, believes that Chestnuts have no ill juyce, as all other Fruits of Trees have; they are hot and dry, and if they are well concocted, nourish very much, and affords durable nourishment; they bind the Belly, and if they are eaten in too great plenty, generates Wind.

## Olives Oyle,

Olives are temperate, and the Oyle drawn from them that are ripe, affords nourishment temperate, and agreeable to our Natures, and can correct the pravity of other Aliments, amends the crudity of Herbs, Resists Poyson; it mollifies and loosens the Belly, it takes away sharpness, it helps Ruptures, and such as are Bursten belied, and mitigates pain internally and externally.

## Musbrumes



## Mushromes and Toadstools.

Lastly, since the wantonness of some will eat Mushromes, yet they are not eaten without danger, they are by nature cold, they yield a watry and thick Nourishment, but oftentimes they are Poysonous, therefore better let alone then eaten.

*Now we have passed through all eatable things, it is necessary we speak next of all sorts of Drink.*

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### C H A P. XII.

## Of Drink,

## Its Use.

**D**rink is of so absolute necessity, that without it, the moist substance which is daily consumed, cannot be restored, nor the natural thirst allayed, neither can the fat and thick moisture be carried through the narrow passages, and by Drink the Meat in the Stomack is mingled, Concocted, and poured forth, and an inflammation of that Fat, which destinated by Nature to Nourish our Bodies is prohibited.

Kinds

## Kinds of Drink.

There are divers kinds of Drink, as *Water, Wine, Strong Beer, Ale, Syder, Perry, Drinks made of Honey, Sugar, &c.* and divers Decoctions.

## Waters, how to know good.

There is great variety of Waters, all which are cold and moist, but the best is that which is pure and clear, by the sight, taste, smell, and offers the sale of nothing to the taste, nor odour to the smell, which upon the fire is soon made hot, and taken from the Fire doth soon grow cold, which is light, and wherein Flesh and Fruit are soon boyled, some is Fountain, others is River Water, some Rain Water, others Lake or Pond Water, some marsh, others Snow Waters.

## Fountain Water.

Fountain Water is the best which hath these marks of good Water, that spreads towards the *East*, and runs *Eastward*, and Riseth through Sand, and Gravel, that carries no mud with it, that it is hotter in *Winter* and colder in *Summer*.

River

## River Water.

River Water for the most part is Fountain Water, and ariseth from many Fountains flowing together, and therefore is of a mixed Nature, and receives also a mixt Nature from the Earth it passeth through.

## Waters are mixed.

And sometimes they are mingled with Snow melted in the Mountains, and great showers of Water Collected together, yet it's crudity is Corrected by the Beams of the Sun, whilst it runs through divers parts of the Earth, before the use of it, it should stand and settle in Cisterns, and Tubs, that what impurities it brought with it may settle to the Bottom.

## Rain Water.

Rain Waters which falls in the Summer time with Thunder, is the thinnest and lightest, but since many vapours are lift up by the heat, and mingled with the Showers, these Waters are not very pure, whence they are obnoxious to putrefaction.

Well

## Well Waters.

Well Waters since they are not raised up but by the benefit of Art, are thick and heavy, whence they continue long in the Bowels, and obstructs them.

## Lakes and marish waters.

These Waters are the worst, they easily become putrid, they are thick and crude, and oftentimes malignant and pestilent, from whence the Stomack is offended with them, the Bowels obstructed, and humours corrupted, and oftentimes putred, and malignant, and Pestilential Feavers do thence arise; wherefore their use is wholly to be forborn.

## Waters of Snow and Ice.

Waters of Snow and Ice are condemned because they are thick and hurt the Stomack, and stir up grievous Symptomes, and Diseases of the Joynts, Nerves, and Bowels.

## Correcting of waters.

Waters are Corrected by boyling and their Conditions

Conditions and Malignancies are abated, and the terene and vicious parts are separated, which will settle in the bottom when they are cold.

## Of V Vine.

### Its Nature.

All Wine hath a heating and drying Quality, but some is hotter and more generous, others less, that it is hot is manifest by the Spirit, which is drawn out of it, yet because it Nourisheth much, and encreaseth moisture and Blood, fit to Nourish the Body, 'tis said to be moist, therefore Wine is a Medicinal Aliment, hot and dry, some in the first, some in the second, and some in the third degree, for this Reason the use of it is forbidden Boyes, by Reason of its drying faculty, many do mixt Water with their Wine, yet there is not a little difference in heating and drying, not only according to the Nature of the Wine it's self, some Wine is called windy Wine, because it may indure much Water to be mixed with it, and be still good.

### Difference of Wines.

Wines differ according to smell, taste, colour, and manner of substance as for taste, sweet Wines properly so called, Nourish best, and  
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are not only most grateful to the Pallate, but also to the Bowels, but because they are thicker, easily produce *Obstructions in the Liver and Spleen*, inflame the *Hypochondries*, and are easily turned into *Choller*, they are profitable to the *Lungs*, *Chops* and *Throat*, neither do they offend the *Head*, nor hurt the *Nerves*.

### Austere Wines.

Harsh Wine have the weaker heat, tarry longer in the Belly, nor do they easily pass through the Veins, nor penetrate through the passages of *Urine*, whence they are good for loosenesses, of the Belly, but hurtful in the Disease of the *Breast* and *Lungs*, for they detain Spittle, the middle sort betwixt sweet and sowre is the best.

### Smell of wine.

A fragrant smell is a token of the best Wine, because it can increase Spirits, restore decayed Strength, and recreate and refresh those that are suddenly languishing, only by the smell, and can exhilarate the mind, and strengthen the whole man, and all its faculties; and principally it is good for old men, unless they drink too much, and by filling the Head, hurt the Nerves; but Wine that have no smell are base, and are not received so gratefully by the Stomack, nor so easily Concocted, nor do they afford so fit Aliment, to  
engender

engender good Spirits, nor strengthen the Heart so much, nor refresh the Body, therefore all such Wine, as have an unnatural smell, whencesoever Contracted, are all naught and not fit for drinking.

## Colour of Wine.

Colour of Wine, shews much the Nature of it, for white or pale Wines, heat less then deep and yellow Wines, and are Weaker, especially if besides their paleness they are of a thin substance, all black Wines, or deep Red are of thicker substance, and for the most part sweet, and Nourish very much, yet they beget thick Blood, and not so laudable, they cause *Obstructions*, and continue longer in the *Bowels*, and fill the Head with many Vapours, between the White and Red, their are middle Colours, viz. Yellow, Reddish Yellow, a pale Red, and perfect Red, a pale Red is nearest to White, and if the substance be thin is the best, as such are *Rhenish Wines*, the most apt to strengthen the *Heart*, and most beneficial to those that are troubled with *Chollick* pains, and with the *Flatus* of the Stomack, Red Wines for the most part, heat not so much, they generate good Blood, and do not load the Head, but if they are thick in substance, they are naught for the *Liver* and *Spleen*, because they breed *Obstructions*.

Wine

## Wine differ according to Age.

Wines also differ according to Age, New Wine is thick and flatuous begets the *Chollick*, impeads and hinders *Urine*, yet it loosens the Belly, and unless it doth so, 'tis the more hurtful, New Wine, and that which is as sweet as Wine new Prest, is not easily distributed into the Body, and Wine too old, may work too much upon the *Nerves* and offend the Head, therefore a middle Age is best for all uses, in which thing also there is great difference according to the Nature of the Wine, some will last long, others sooner loose their strength and Spirits.

## Syder and Perry.

Next to Wine in goodness and esteem is Syder, of which the Red streak hath the praise, and generally all Syder and Perry, is of the Nature of their different Fruits; but Syder is more Cordial and excellent against *Melancholly*, very cleansing of *Reins* and *Bladder*. Perry is very cooling, cleansing, and purging of *Belly*, *Reins*, and *Bladder*: Both are much meliorated by Bathing, and more safe then Wine in a high Dose.

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## Beer and Ale.

Beer and Ale is the common familiar Drink in *England*, and no doubt but profitable and wholesome it is, as experience shews, but the different preparations, or Brewings makes no small difference in Drinks, the difference of Waters is greatly to be considered, therefore according to their Natures, I have taught you before how to judge; Also the different Corn or Grain is very considerable, as Drink made of Wheat Malt Nourish more, others mix some Wheat, some Barley, others mix some Oats with Barley, for Malt: generally in Ale is used less Hops, then in Beer, therefore Ale is more Nourishing, and loosens the Belly, all New Drink is more unwholesome especially if it be troubled, for it obstructs the Bowels, generates the Stone, but that which is clear is wholesomer. As for Mum, and other thick Drinks, they Nourish much, but are bad for *Melanchollians* and generat *Obstructions*.

## Honey Drinks.

Various sorts of Drinks there is made with Honey, which for the most part, heat and dry more then Wine, and easily turns into *Choller*, especially if *Arromaticks* are added as spice, &c. Therefore good for the *Phlegmatick*, and bad for the *Chollerick*.

Coffee

## Coffee,

Lastly, Since of late Coffee is grown so much into use, it will not be amiss if we touch upon the Quality of it, in its Nature it is cold and dry, binding, it doth very much sympathize in Vertue with Pease, only it hath this Quality above Pease, that it will make him that drinks it Vigilant, for it doth very much hinder sleep, and therefore good in a Lethargy, but bad to be drank near Bed time, by those that cannot sleep well, it doth potently resist drunkenness, which makes many after hard Drinking, refresh themselves with it, and as it is drank actually hot, and being in it self potentially Cold, it is innocent, working no Wonders but one, viz. It hath made many Poor People by selling it, become very Rich.

## Tobacco.

### And how useful.

And because Drink and Tobacco are seldom at great distance, and it being a common query amongst Patients to their Doctors, is Tobacco good for me, I thought it necessary to say something of it, therefore take Notice that some that have Writ of it, do muster up as many Vertues

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pertaining to it as can be mentioned, which is a common Fault in *Herbalists*, to ascribe more praise by much then is due to every Herb, but this is certain, Tobacco is a good Vulnary Herb, as may be used to Wounds, whether made into Oyntment from the green Herb, or the leaf it self applyed, it is in Nature, hot and dry, very Balsaimaical, now as used by smoaking in a Pipe, it is very attractive of moist and crude humours, as *Water* and *Phlegm*, out of the Head and Stomack, and so it makes a Pump of the Mouth, for the benefit of some few, and detriment to the Health of many others.

And that I may make some discovery, for whom it is good, and for what: I say it is chiefly proper for those that are of a *Phlegmatick* Constitution, and those that abound with humidity, as *Rhumes*, *Catarrhs*, *Distillations*, and *Hydropick* Persons, my Reasons are it is good for the *Phlegmatick*, because it is hot and dry, and so resists the generation of *Phlegm*, as well as exhausts it; next it is good against *Rhumes*, *Catarrhs*, *Distillations*, because it draws forth by the Mouth, and so prevents the distilling upon the *Lungs*, for the acrimony of *Salt Phlegm*, falling from the Head upon the *Lungs*, is the worst and dangerous Symptome in a *Catarrh*, which ulcerates the *Lungs*, and brings the whole Body into a *Consumption*, and death. Therefore what soever leads forth the distilling humour, prevents the great mischief it brings. It is also good where Cold, and Famine cannot otherwise be helped for it heats the Body, and defrauds the Stomack

by offending it, and so there may be the less appetite, or craving for Food.

## For whom Tobacco is not good,

Tobacco is very bad for the Eyes, and Teeth of all sorts, for all Smoaks is bad for the Eyes, but this carries such a hot Oyle with it that weakens the sight, by it's force upon the Brain, drawing from the optick *Nerve*.

Next it is not good for those that are hot and dry; *Chollerick* constitutioned, yet if such have long accustomed themselves to the taking it, it is not safe leaving it of too hastily, but by Degrees, neither is it proper for Sanguine People, that are not troubled with *Rhumes*, because it attracts humours by heat, and brings an influx where would be none without it, and it doth certainly decay the Teeth for two causes, from its own heat, which comes with a burning Oyl, with the smoak into the Mouth, and likewise it destroys the Teeth from the frequent Flux of *Rheum* from the Head to the Teeth, which may well be avoided by them for whom it is not agreeable: and it is bad for *Melanchollians*, because it feeds the Humour and dries the Body; and once become a custom is hard to leave, though dangerous to continue.

## Order in taking Tobacco, and leaving it,

Some Directions ought to be given, as to the manner of using this Drug, as well as others, as first for the *Phlegmatick*.

For *Phlegmatick* Persons, it is best for them to take it ordinarily after Meats, especially after drinking, and before going to Bed and not to drink after it, but rather before they Smoak, that the crudities of the Drink and Stomack may be emitted. But for hot Constitutioned Persons, as the *Chollerick*, it is best for them to Drink both before and after, ( except to bed ward ) least their natural heat, with the heat of Tobacco may be inflamed, and cause a burning at the Heart and in the Stomack. Therefore the best way of using it for most Men ( the former Reasons considered ) is to break your custome of taking it by degrees, till you can abstain from it to one Pipe a Day, then you may boldly, and safely leave it off quite: And you will find your Breath Sweeter, your Stomack better, your Eyes Stronger, your Teeth Whiter, and Sounder, and your self Wiser.

CH A P.

## CH A P. XIII.

## Of the Passions of the Mind, and exercise, and rest of the Body,

THE next thing conducive to Health, having now sufficiently spoken of wholesome Air, Meat and Drink, &c. Is Passions of the Mind, and exercise of Body, the perturbations of the Mind do much hurt to the Body, as no Physitian will deny, and an *Enthumy* or well settled Mind, and such a, is at quiet, doth very much tend to the preservation of Health, for although every man that is diseased in Body, is troubled also in Mind by the peccant humours which makes Men angry and peevish, that it makes true the saying, there can hardly be found *Mens sana*, but in *corpore sano*, yet there are some Men in perfect Health that wilfully take upon them such a habit or custome of Anger, that not only disturbs their own House and Relations, but thereby bring into their own Bodies Sicknes and Death, but contrariwise, moderate joy, and a chearful Spirit, doth preserve the Body in Health, and sound Constitution, for it recreates and refreshes the Heart, and Spirits, and whole Body; but if joy be excessive, it dissipates and consumes the Spirits.

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Exercise

## Exercise of Body.

Motion and exercise is of it self, sufficient to keep the Body from Diseases, because it brings a solidity and hardness to the parts of the Body, that they that use exercise moderately, need little other Physick, this makes the labouring mans sleep sweet, and pleasant, this shews the Justice of divine Providence distributing the happiness of this Macrocosm in Proportion to all Ranks of Men, for they that are poor and forced to labour, are recompensed with the Rich Jewel of Health, better then which nothing can here be found. Exercise doth increase Health and Strength, also it moves and agitates the Spirits, from whence the Heart is made strong, and can resist external injuries, and is fit to undergo all Actions, and good Nourishment is made, and vicious excrementious Vapours are dissolved, on the contrary, those Bodies that live idly, are soft and tender, and unfit to perform labours of every kind, as Dancing, Running, playing at Ball, Gesture of Body, Riding, Swimming, Walking and all others, but divers exercises have different force, and some exercise some parts more then others, in walking the Legs are most exercised, in handling of Weapons, the Arms, in singing speaking loud, and clear Reading, with a loud voice, the Lungs, Breast and Face, but the playing with a Ball, *Gallen* that great Physitian, hath writ a peculiar Book in commendations of that exercise  
above

above any other, by reason it exercises the whole Body; also there is a great difference according to strength used, or magnitude in Motion, for Example, swift Motions attenuates the Body, thickens it, slow Motions Rarifies and increaseth Flesh, vehement Motions extenuates the Body, and makes it lean, but with hard flourishing, and firm flesh, too much exercise exhausteth and dissipates the Spirits and the substance of the solid parts, and cools the whole Body, and dissolves the strength of the *Nerves* and *Ligaments*, and sometimes breaks the lesser Veins, and distendeth the Membrances.

## Of Sleep and Watching.

Watchings that are moderate is a help to distribute Aliment, and promotes the emission of excrements, it stirs up the Spirits and renders them more flourishing, but if Watchings are immoderate, they consume and dissipate the Animal Spirits, and dry the whole Body, especially the Brain, they increase *Choller*, they inflame, and the heat being dissipated, they stir up cold Diseases.

Sleep being moderate doth refresh and kindle again the decayed strength, and Spirits, that are wasted by diurnal labours are by it restored, the heat is called back to the internal parts, from whence a Concoction of Aliment and crude Humours is happily performed in the whole Body, especially the Bowels are sweetly moistned the  
heat



heat increased, and the whole Body become stronger, cares are taken away. Anger is allayed, and the Mind enjoys more tranquillity, immoderate evacuations, besides sweat are hindred as the *Diarhea* or Flux of the Belly, sleep is especially beneficial to old Men. On the contrary, immoderate sleep, obscures the Spirits, and renders them dull, and causeth amazedness in the Understanding and Memory, it sends out the heat, being hindred with crude and superfluous Humours, accumulated Sleep also, that seizeth on our Bodies, after what manner soever, when they are empty, dries and extenuates.

## Of Excretions, and Retentions

The several Concoctions have their several Excrements, but the Body may be easily kept in its natural State, if those things which are profitable for its Nourishment, be retained, and those things which are unprofitable be cast out, but if those things which ought to be retained in the Body be cast out, and those things which ought to be ejected be retained, the Health will soon decay, the Excrements of the Belly, if they are not evacuated in due Season, hinder Concoction, whilst putrid vapours exhale from thence to the Stomach, and neighbouring Parts, and so offend the Head, and stir up gri-  
ping

ping pains, and many evils, too sudden cleansing of the Belly doth little hurt, save that it defrauds the Body of Nourishment; and if it be frequent and of continuance the strength is weakened, and the Bowels debilitated.

Urine, if it be unseasonably made either too often or too seldom shews a Distemper present, or will soon procure one, if Urine be frequently made sooner then it ought or is need for, it brings no small damage, for the frequent stimulation of the expulsive faculty of the Neck of the *Bladder*, when there is not a sufficient quantity to dilate and extend, the *Vesica*, doth make a contraction of the *Bladder*, in a lesser Compass, then its due limit, and if Urine be retained longer then it should, it brings great damage by oppressing the *Bladder*, and sometimes so fills it that Urine cannot be expelled, which causes Inflammation, and a violent *Fever*, great pain and speedy death.

## Of Venery, and prevention of Disease thereby.

Man cannot live for ever although he be Nourished, therefore the generative Power is granted to him, and given by the Creator of all things for the begetting of his like, that Mankind might be preserved, which is the proper use of *Venery*.

Now Seed untimely retained, causeth heaviness or dulness of the Body, and if it be corrupted stirs  
up

up grievous accidents, all which may be avoided by *Venery*, but let it be timely and lawful, for there is no need of the unlawful use of means to preserve Health, which is contrary to Gods Law, for the Creator of Man is so indulgent to him in this thing as is necessary for him, that is to have one Woman; more might hinder his Health, as I am sure it doth too many, for too much *Venery* dissipates the natural heat, cools and dibillitates the whole Body, accumulates crudities, hurts the *Nerves*, generates the *Gout*, and causes the *Palsie*, and debility of the Senses and Understanding, and by the Commission of Uncleaness, a Rottenness in the *Loins*, and if neglected will penetrate the very Bones: Therefore I advise all to Chastity, but if infected to Read the ensuing Part and follow the Directions, and doubt not of Remedy, or Cure. And if by Lawful Embraces, you fear damage to your self or Comfort; to those that are worthy I can direct an Infallible Prevention without any trouble or hazard, by my Antivenerian.

But that I may prevent the occasion of Disease by *Venery*; Consider there is many a Woman, very desirable to look on, yet if you enjoy them, you will less prize them, and you can find no more pleasure in them, but the evacuation of your own heat and vigor, therefore it is down right Folly and madness, to run such great hazard of Soul, Body, Estate, and good Name, for a Toy of no value.

But since that in my Practice, I daily meet with Men, and Women, some fearing to Infect their

their Wives, and some Wives that have had former Husbands, do infect their new Husbands by what the former left behind him; to prevent this Evil, I have found an infallible way for preventing those Mischiefs, though daily enjoyed, which is the greatest Secret, hath been discovered to this sinful Generation, and that I know none hath this Secret but my self, which I have many times experienced, and it never yet failed in any; it is so sure an Antidote against Infection, if I do but consult the Person before Copulation, or the same day after it, I do promise a certain prevention of any fear of Infection, which I do publish not to encourage Sin, but to hinder Sin and Ruine of Families, and the Persons of the Married; though my pity to any after the Act, may cause me to prevent the Ruine of his Body; yet I will not instruct any, on purpose to go on in Sin without fear, therefore I say, *Evil be to him that intends Evil to himself*; through the good I intend, and because were it not for Disease, some would wholly give themselves to Evil; I dare not divulge what I intend, only for the Married, or to such offenders that have fallen by the Strength of some *Hurricane* Temptations, being overcome by Wine, or otherwise, which is common in this Age: And I do here declare my belief, that should a thousand Men fall into the laps (or Hell) of a thousand corrupt Women, yet by the use of my discovery or *Antivenerian*, next night after, I should not doubt the Soundness of every Man (if not before Infected) from this Pollution (by Gods help) my successfull experience, makes

makes me so confident. Some more Nise then Wise, may think this tends to Sin, but I think not; for must Men destroy Vines because the Fruit makes Men Drunk? No, it is the abuse makes the Sin? So in this case shall a man wound himself because he hath a Balsome to cure it; and if any Man think I will use this my Grand Secret to every Man for nothing, or instruct all or any, to make a Trade of sin, he is deceived.

But I believe so great a Talent is a Gift not to be hid or unemployed, being the most powerful Antivenerian and a sure Remedy or Prevention of the greatest of Plagues, now too much Raigning.

Hereafter, possibly I may reveal it to some that may rightly imploy it.

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Of

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## Of the Senses, their Use, and are in number Six, Proved.

**I** Find the World so addicted to swallow down Tradition, that whosoever shall question it, though obscure is at first looked upon, but as some Fantastick, or Heretick ( but it is only by conceited Pedants, or Ignorants ) as if it were a Crime to exercise Reason, and thus like the *Re-manist* say, the Church believes it, and I will, though against Reason, and true Religion; even so the most part of Men yea, and seeming Philosophers, do take too much upon Credit, and without enquiry, or exercise of Reason ( that Noble Faculty of the Soul. ) do follow Goose after Gander; and do think they have learned enough if they know what other famed men have Wrote, then they can sit upon the Pinnacle of Philosophy, ( as these simple Philosophers think ) and can say, *ipse dixit*, while it is apparent; *nikil noscit seipsum*, I am forced to Apologize a little least the most ingenious and *Eagle eyed* Philosopher, should overhastily condemne what their Reason and Wisdom, ( when the *Scillogisme* is weighed, ) will force an Allowance and consent unto; and I doubt not but it is through inadvertency, or too much Timourousness, to dispute with the whole World, as to condemn and disallow the Principles of our natural, and Animal Faculty as thought and believed, viz. The Five Senses, I deny

deny the number of but Five, and shall endeavour to make it plainly appear that in *Rerum natura animalium*, According to Nature, there is mutually one, and that is *Tactus*, or Feeling. If you will say there is Five, I will prove there is Six, and by consequence, do shew the Grand Error the World lyes smothered with, being falsely Dogmatized, to believe but Five Senses.

Therefore first know, though Heresie in Divinity is Damnable; yet Heresie in Philosophy is commendable, for *Sine Exertitatione Ratio degenerat*.

Now it is necessary to acquaint you what the Opinion of most Philosophers till now hath been, about the Senses, viz. They account the *External Senses* to be Five, the *Internal* Three in number. The Animal Faculties are Resident in the Brain, or derived from it, and takes necessary helps, for the performance of it's Actions from adjacent parts, they distinguish the Animal Faculties into Three Ranks: viz. *Sensitive*, *Motive*, and *Princes*, and under the *Sensitive*, only are the *External Senses* comprehended, under the *Princes*, the *Internal* and *Rational* power is involved, the *External Senses* are those Faculties by which we perceive and judge *External Objects* without precedence of any other Faculty, but that a perception may be made; four things ought to concur, *First*, The Mind perceiving. *Secondly*, the Instrument which is double, as first the Spirit, next the Member wherein the *Sense* is. *Thirdly*, the Object or perceptible things. *Fourthly*, The *Medium* betwixt the Instrument of *Sense* and

and the Object to be perceived. The *External Senses* are generally accounted but Five, as, *Seeing*, *Hearing*, *Smelling*, *Tasting*, *Toucing*; and the Reason they are termed or called Five Senses, ( though more truly Six ) is because *Sense* or *Sensation*, hath different Instruments for perception, whereby we Judge sensible Objects. Now it is necessary that the Word *Sense*, be defined, that we may be the more intelligent of what it is, for clearing my proposition, viz. That *Touch* or *Feeling* is the *Fundamentum* Inke or Ground of all *Sense*, and the different Instruments of *Sensation*, conveying Six different Intelligences to our *Sense* of *Feeling*, for various uses, make so many different *Senses*; therefore for Definition according to *Riderius*. *Sensus a sentiendo quia per ea anima subtilissime totum Corpus agitatur vigore Sentiendi*; So the whole Body doth move in its different Faculties ( or *Senses* ) by force of *Feeling*.

Now I will speak of every *Sense* a part briefly, and you will find a necessity of concluding all the Faculties or *Senses* under this one, viz. *Touch* or *Feeling*, and thence proceed Six *Senses* in number; the last of which I am about to prove, and for its dignity might well be placed first, and that is, *The Sense of Venery*, otherwise called the *Generative Faculty*, of which I shall Write more of, after I have done with the other Five *Senses*; now I shall begin with that.

1. *Sense* Celestial Light of the Body, the Eye, and Sight; Philosophers that

that have Writ about the *Sense of Seeing*, have much differed in judgement, some affirming that the sight and benefit of the Eye is obtained by emission of the Spirits and visive Faculty discerning the Object. Others as I think the more Rational say, by Imission into the Eye, for the Eye consists of many or divers *Tunicles*, as the *Ad-nate*, or *Convulsive*, the *Horny*, the *Grapy*, in the middle whereof is a round hole, called the *Pupil*; and is the Inlet, and Window as it were of visible *Species*, then the *Tunicle* in manner of a Net; then a *Punicle* having no other Name, next the *Cob-web* like and *Vitreous Membrances*, three Humours, the *Watery*, *Christaline*, and *Vitreous*, a *Nerve* optick, and *Muscles*, the Object of sight is whatever is visible to wit Colours, and by benefit of the Eye do make a *Touch* by the Potentiality of the Eye, and are by this *Sense of Feeling* capable of being seen, but to visibility Light is required, the *Medium* is a transparent or *Diaphanous* Body, of this substance of the Spirituality of the Eye, it is probable the Stars are made.

## Hearing.

2. *Sense* **H**earing is an external *Sense*, the *Adequate* Instrument thereof, without which a Sound cannot be heard in the Ear, for by the benefit of the Ear any Sound that is Audible may be heard, the extremities of the *Auditory Pores*, where the end being dilated, the Auditory

*Auditory Nerves*, receive part of the Sound which by touching or beating upon the Drum of the Ear the Sound is heard, the Object is whatever is Audible or doth Sound the *Medium* is Water and Air, by which it is conveyed through; which if Sounds be made upon Sea or Rivers, are heard much further then other where, as shooting or else which prones the *Medium*.

## Smelling.

3. *Sense* **S** Smelling being an External *Sense*, discovering *Senses* by the Touch of the Nose; it's *Adequat* Instrument is the Nostrils and the *Mamillary Processes*, the Object is *Odours* the *Medium*, by which *Odours* is conveyed is Aire and Water.

## Tasting.

4. *Sense* **T**asting is an External *Sense*, perceiving favours by its proper Instrument, the Tongue being a soft and Spungy Flesh not like to any other part of the Body, very *Porous*, the Object is *Savours*, the *Medium* a Spungy Skin which covers the Tongue, and Spittle.

## Feeling, or Touch.

1. Sense **T**ouch is the *Sense of Senses*, as you may see by all the former, and is External, discovering by the benefit of a *Membrane*, all *Tangible* things, but though the Skin be the chief Instrument of the *Sense of Feeling*, and covereth the whole Body, and doth defend the whole Body from External injuries, which might otherwise befall it, yet there is no *Adequate* instrument of *Touch*, because it is diffused through all parts of the Body, yet the *Adequate* Organ of *Touch* is a *Membrane*, and where there is a *Membrane* there may be *Touch*, and where a *Membrane* is not, there cannot be a *Touch*, so the Skin it self obtaines that whereby it is sensible participating of the little *Membranes* of the *Nerves* and *Fibres*, having perception from the *Brain*, as all the other *Senses* have by differing *Organs*; by this time you see that *Touch* or *Feeling* is the *Basis* of all the *Senses* before mentioned, as well as of this following.

## Of Venery, or the Generative Faculty.

6. Sense **I** Am come now to prove the generative Faculty to be a *Sense*, I have before shewed that we have so many *Senses* as we have different Faculties, for distinct uses by peculiar

cular Instruments of *Sensation*; therefore I have more Arguments to prove this *Venery* to be a *Sense* then most of the other; as first, the *Members* are *Adequate* Instruments for that *Sense* and use next, their Faculty or *Sense*, is highly useful and very perceptible, giving more Sensible delights then Tasting, &c. and as the other *Senses* do give perception by *Touch*, as proved, how much more this; For the other *Senses* are inferior in perception to this, because not only the *Adequate* Instrument is in *Venery* sensible, but also all the Instruments of the Body, do contribute to this *Sensibility*, and most of all assisted by the *Reins* and *Brain*, which is the *Primum mobile* of all *Sense* and perception, yea the other *Senses* do impare themselves to compleat this most sensible Faculty, and why this may not be called a *Sense* I cannot tell, I am sure there is no Reason, but because old Writers have exempted it, without any good Reason; calling it a Faculty or *Generative Power*, although every of the *Senses* are bound by its force, and are commanded, constrained, and subservient unto it, ministering fuel unto the fire of Lust, and *Venery*, where Reason doth not command *Sense*. Therefore let all Men of Reason, acknowledge this *Sense* of *Venery*, least being void of Reason, this Captain of the *Senses* & delights, being incensed by too great neglect of his Power, becomes prevalent, and so lead the other five Sisters in Lewdness. Therefore be it acknowledged by all Philosophers, for the time to come, That *Venery* is chief of the *Senses*, and all that are Captiv'd by it, are *Ipso Facto*, sensual and subject to the Sixth SENSE.

**S**INCE many great Diseases have been and are daily cured by help of Sweating, I do publish the beneficial use of this my Invention; being a most profitable, and delightful *Hot Bath* by Steam, which far excels all that ever I have Read or heard off, and used of no other as I know of yet, though I doubt not but many will imitate the device; For it is prevalent against most Diseases, preventing the use of Bleeding, the ingredients for the Bath I order most agreeable for the Person to Bathe, whether Sick, or in Health, and causing them to sit in a Closet much above the *Bath*, that the Vapour or Steam being conveyed by Pipes, may ascend, and be applied to any part grieved, which doth operate so powerfully, that the Vertue of the *Bath* Ingredients, doth forcibly open the *Pores* outwardly, as well as refreshing the Noble Parts inwardly, which cannot be effected so well otherways by common *Stoves* or *Bathes*, and doth render the stubbornest Disease more curable, Bathing and Sweating, doth especially prevail against all Diseases coming from cold congealed Humours, and hot Feaverish Distempers: because all these are Rarified and Evaporated by Transpiration in Sweating: As, *Gouts* of all sorts, *Lameness*, *Pains*, *Aches*, it helpeth also against ill smells, *stinking Sweats*, opens *Obstructions*, *strengtheneth the Womb*, and maketh *Fruitful*, by refreshing the *Brain*, it cleareth the *Sight*, and *Hearing*, it prevents and Cures the *Dropfie*, *Scurvy*: Experience daily testifies it compleats the Cure of the

*Pox*,

*Pox*, *Running of the Reins*, though inveterate, with the sad Symptomes and Reliques, after *Physick*; it Cures Children of the *Rickets*, and causeth growth, and a Smooth clear Complexion in all, cleansing the Skin from filth or mudiness: Some Directions ought to be given for preparation for *Bathing*; as first the Body ought to be soluble before, or procure a Stool with an easie *Glisten*, though it be but Milk and Sugar; The best time to go into it, is in the Evening, and not to stay so long as to Faint, but to prevent it, let him take some Sack Posset Drink, or Cordial Spirits, and after he comes forth to Sweat, sometime in a Chair before the Fire; and be careful to cool by degrees after Rest, and Refresh your self before Bed time. Note the Patient may Bathe so often as his strength will bear, and his Disease doth require.

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F I N I S.

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THE  
*Second Part.*  
Every MAN his own  
DOCTOR  
Treating of  
DISEASES,  
And how to Cure,

*Viz.*

Pox, Running of the P e i n s ;  
Scurvy, Gout,  
Dropſie, Conſumptions,  
Agues, Faundies,  
Obſtructions of all ſorts :  
Melancholly, or Diſtraction.

AND AN  
HERBAL.

LONDON,  
Printed by E. C. For the Authour, 1 6 7 3.





## C H A P. I.

## An Advertisement.



How ever thou art, thou mayest if not already, be assaulted with the common Enemy of Mankind, Sicknes or Disease, and therefore a way to prevent Sicknes or an absolute Cure if Diseased; I think need no strong Arguments for acceptation; What I intend by this small Treatise, is the benefit of all diseased People, whether Noble or Ignoble, who it may be have sighed if not groaned many Months or Years under some Obnoxious Distemper, which Fear, shame, or Poverty, or it may be unskilful Physitians by their *Faraginious* Receipts, have rather fixed to then freed their Bodies from, for I in my Practice and study in Physick, which now draws near the prospect of twenty years, in which time having perused many Authours and scrutinised into the secrets of Physick, both *Theoretical* and *Empirical*, have made this observation,

on, that most Voluminous Authours are in use, but flat and dull, and it may be said of too many, *nihil dictum, quod non dictum prius*. and their elaborate Volumes, are chiefly (*Actum agere*) and their chief use is but to amuse and confound the Vulgar with admiration of the tedious, and almost inextricable Labyrinth, wherein young Physicians are commonly involved, as saith Ingenious Symphon. How many great Volumes of *Gallen, Hippocrates, Dioscorides, Actuarius, Rasis, Serapio, Aetius, Averoes, Hurnius, Erenelius, Sencertus, Riverius, cum multis aliis*. What tedious piece of Anatomy of *Vel Singius, Riotanus, Bartholinus, Spigelius Paræus, &c.* Do some peruse, how many unprofitable discourses for Argumentation sake in the *Theory* of Physick, are they engaged in; how many hundred Plants do they burthen their Memory with, what a confused jumble of Varieties of *Pulses*, do they pulse their Heads withal; what a Multitude of Symptomes good and bad, what long discourses of difference of *Urine*, and to confirm all, what long Pilgrimages into *Italy*, and the Universities there do they make, and after all this cannot as some have ingeniously confessed, and the People experienced; cannot I say, Cure one poor Disease.

These things considered, I cannot but wonder and say, *Quorsum hæc omnia*, why so much noise and so little Wool, I mean so much ado to inform our judgements, and nothing the nearer to Cure Diseases, being only enabled to discourse learnedly of the proceeds of *Phlegmatick, Choleric,*

*rick*, and adust Humours, and now whilst mee Methodists are sufficiently satisfied, when they can say, *Sic dixit Galenus, Vel Hippocrates*, we can with more comfort say, *Experientia docet*, for Experience is the Mistress of Knowledge, and the best Knowledge is taken from Experience.

What I have Writ is only to shew that experienced Physick is most profitable, though some Doctors will direct things they have Read or heard a good & excellent Report off; and so add things as they judge of alike quality, according to that *Maxime, Vis unita fortior*, & so confound the Medicine with their mixture, and quite spoil the Operation of its genvine efficacy, so that Physick is best which is grounded upon Observation of successful experiments, not that I dissuade or speak against the Theorick of Physick, nor the true Method of the Learned, provided they give the upper Hand to successful Experiments, for Nature in the Cure of any Disease, is not tyed to any of our prescribed Method, not but consideration is to be had to differing Causes and Persons.

And now what I have experienced I shall here Insert, as to the cure of these great and Chronick Diseases, being most common and almost difficultly Cured, *viz. Gout, Dropsie, Schruy, Gonorrhœa, Consumptions, Obstructions*, and in speaking of them, I shall describe their Symptomes, cause, and regiment in Cure very briefly, and those that make tryal of my Medicines, shall by Gods Grace find them very effectual, where every

every one may be his own Doctor if they please, observing the Rules annexed, the Motive that induced me to put forth this little Treatise, may well claim Charity her self to Patronise it, for in my daily Practice, how many do I meet with, that have wandred from one Physitian to another, and yet not Cured; nay some, yea, very many think the Cure as bad as the Disease, I mean for fear of having it discovered, for too many have receiv'd damage thereby, besides the excessive gain of some Physitians, who for every *Ulcer* they Cure, will themselves be covered with a Rich Roab, not to mention the Ignorance and Dishonesty of many Professors, that not being able to give a diffinition of a Disease will yet undertake to Cure, by default of whom many good People have Perished in Estate, Health, and Credit, especially in Venereal Distempers.

Therefore I shall first shew what each Disease is, and its certain Sign to know it, and to avoid all mistake, I have set down certain and safe ways of Government, with Directions in taking that Physick, is most suitable in each Disease, which I have here prescribed being certain and safe, all performed by a few Medicines as you will find, and for the certainty of their goodness, I will not entrust any to prepare them, nor the delivery of them from my own House, and there only delivered for the best Medicine, not well and truly prepared, may make a failing in the Cure. So wishing preservation of Health to the Sound, and recovery of Health to the Sick; to the Poor I shall be willing to give Advice freely, and to all that

that are in any doubt I shall readily resolve them. For oftentimes where the Disease is great, dangerous or a complication of Diseases, it is necessary to consult with your Doctor, where no prescribed Rule can in all Circumstances, be adequate without the sight of the Patient in all occasions I shall willingly resolve any doubts or fears, and shall manifest my self thy faithful Friend.

7. A.

## CHAP. II.

### Treating of the POX.

**I**N performance of what I have promised and to begin with this fiery Dragon, or *Mr.* Disease the Pox, whose Domination or Rule begins not like other Diseases, *Lento pede*, gently but *per Saltum*; like the bite of a Serpent or sting of a Scorpion, for most Diseases are seated in some particular part of Mans Body, as the *Squinnancy* or *Plurisie*, &c. Being confined to the Spirits Humours or Solid Parts, but this Disease is not confined neither to Solid Parts nor Humours, but comixeth its self to all, being the malignity of all other Diseases, and a Hell upon Earth for Mans punishment, bringing at once with a sting of discontent, a cursed pain with loathsome and shameful Symptomes and great fear

fear for diffinition, *Lues venerea malum est Contagiosum quod consuetudine veneris magna ex parte contrahitur.* It is the Corruption of the Radical moisture of the Body chiefly taken by contract in those tender parts in the act of copulation, yet it may be taken divers other ways, and though the Liver be especially hurt, and doth labour to free it self by sending the putrifaction to the excretories as to the *Groins, Buboes*, also to the Arm-pits, and other parts *Ulcers*, yet doth it transforme it self *Protens* like in divers shapes, appearing in some like the *Scurvy*, in others like an *Itch*, in some like the *Gout*, and bringing pain to all, especially to some most exquisite torment, in the night: the Pox may be taken several ways without Copulation, as by lying in a hot Bed with the Infected, whereby emission of putrid sweat through the *Pores* penetrates the adjacent Body, the *Pores* being then open by sleep, and the warmth of the Bed, so one Man may infect another, where that abominable Sin of *Sodom* is practiced; also drinking frequently with them that have it foul in their Throats, or by sitting upon a close Stool, whilst the same evaporates; also a young Child born of corrupt Parents, may infect the Nurse that suckles it, or the infected Nurse may put it on a sound Child, which I have often seen in my practice. I come now to the particular Signs it infects. Which Infection might soon have been prevented, by my *Ante-venerean* mentioned before in the Chapter of *Venerie*, being an infallible Security from danger, if used after the Act.

## C H A P. III.

Signs of Infection by the  
P O X.

P Resently after a Man hath lain with an Infective Woman, he shall find a faintness or indistinction, a lassitude over the whole Body without other cause, which is occasioned by the Infection of the natural Spirits, which are the Instruments of Life and Motion, then the next Symptome is commonly pain in the Head, with a vagant wandering pain, which goeth into the Shoulders from one to the other, also very frequently pain in the *Groins* and *Buboes*, there sometimes less then a weeks time; also *Heat of Urine*, *Inflammation of the Yard*, and *Pustules*, with many a *Running of the Reins*, with some an Itching over all the Body, and in some angry *Pustules*, breaking out in Head, Face, and other parts, with some there breaks forth a great heat in the Palms of the Hands, and Soles of the Feet; also some have an interruption, or sudden starting when they begin to sleep, and great drowsiness which is caused of the fiery vapours. Oftentimes there appears Red or Yellow Spots upon the Body, and sore *Pustules* like the *Scurvy*, and though there be few of the former signs, yet if there is a corrupt matter, though but a weeping

weeping about the privy part, when cause for suspicion hath proceeded, you may be assured that is the *French Disease*.

And I do here declare, that I have and do daily Cure those that have had it ten or more Years, as many can testifie to their comfort.

#### C H A P. IV.

### How to cure the P O X.

**S**hewing all Men and Women how they may cure themselves of the *French Disease*.

Before you proceed to the particular cure of the Pox, resolve not to do any thing that may hinder thy present Cure, or which may bring thee to thy old Misery again, after thou art cured, and first observe this general Rule for thy Dyet, that it might be drying, and easie of Concoction, and feed very sparingly; the best Meat is Rabbits, Birds, Poultrery, Mutton, all thoroughly Roasted, or more then enough, for others, stale Bread, crusts of Bread, or Bisket; and you may sometimes eat a few Rayfins of the Sun therewith, avoid *Venery* and Leachery, as the Bane of Cure in the time of Physick, and also all Salt Meats, Fish, spiced Meats, and sharp things, as Vinegar Lemmons, Fruit, &c. All Milk Meat, also Wine. First begin to purge with

with our *Morbus Pill* so called, because it doth so mightily prevail against the *Morbus Gallicus*, take I say in Bed, and sleep after, the first night three Pills, next night four Pills, and if thy strength is sufficient which you will find by taking the two first Doses, take the third day five Pills, always taking some Posset drink made with small Ale in the Morning, and if the Weather be faire and your Body strong, you may safely go abroad after Dinner, or in the Morning if you take them going to Bed over night, now after your Body is sufficiently cleansed for preparation, if you are young, strong and *Phlethorick* take from the Liver Vein of the Right Arm, eight or ten ounces of Blood, then begin to take of the Dyet Drink, which doth wonderfully purifie the Blood, and restores any decay in the Vital or Noble Parts, and makes the Liver Firm and Sound, and is very Cordial, you ought to drink of this three half Pints every day hot, that is half a pint in the Morning in bed, an hour or two before you rise, and put your self into a small breathing Sweat after it, and take half a Pint at four in the Afternoon, and walk much after it, and take half a Pint at night going to Bed, and endeavour to Sweat a little after it, and if you can confine your self at Meals to it is best, if you cannot, drink some Ale, but the less the better, for our main design is to dry.

Exercise moving to Sweat is very proper in the Cure. The time of taking this Drink, must be according to the Patients Disease, if the Di-

scase be newly taken, it Cures some in fourteen days, others a Month, but if it be inveterate and old, it requires six Weeks, but it is a sure Medicine.

It never fails where recovery is to be hoped for, without the Patient be irregular, and if he be, he must wait the longer for Cure, but this must be remembred to Purge at least twice a Week with the *Morbus* Pills, with three, four, or five, according to your strength, and that Morning as you take the Pills, take no Dyet drink, but Posset drink till the afternoon, then drink again as at other days, and leave not off taking your Cordial Dyet drink, and the Pills till you are cured, and all Symptomes be gone, whether pains, *Pustules*, *Spots*, *Issuing at the Yard*, or otherwise, for if you do, it may grow again, after the Cure, be careful, not to return to a full Dyet speedily, least there be some remains of the Disease, and Nature being called from its Work, to the digesting of Meat, should omit the Encounter; this is a sure way, but sometimes when men have a great and sore Disease and may keep out of fight for a Months time, if convenient for their Constitution, I cause a *Flux* or *Salivation*, and I have so great a Secret in that way that never fails, being easie to take without any danger to the Patient (not like the vulgar poysonous Pill which some use) I perfectly Cure many to their great Comfort, however there is a necessity of Dyet drink also, I am well acquainted with those ways are used in  
*Italy*

*Italy*, and elsewhere; yet none better then what I have mentioned, for the Dyet drink doth corroborate and fortifie the Noble parts of the Body, and doth perfectly Cure that Disease, in all that use it is sufficiently experienced. Yea, some that practice the Cure upon others, have been forced to come to me to be Cured themselves.

If you are troubled with violent nocturnal pains in this *French* Disease, make use of my Cordial Pill, as directed in the latter end of this Book, and you will find speedy ease.

But there is some sort of *Poxes* for which men have been under Cure with several Doctors, yet have come to me for help at last; and I have found some small *Gleeting* or *Caruncle* in the passage of the *Urine*, which was not discovered nor understood by their former Doctors, which was the *Remora* many times of their Cure, for as they were in Cure by Medicines, it may be proper for the Disease; yet this Lurking Evil, though small, infected the Blood and Spirits afresh, which I having discovered, made perfect and easie Cures, to theirs and my great Satisfaction; and for the internal Distempers of the *Yard*, I believe I have found the best of Medicines, and the speediest Cure.

## C H A P. V.

## How to cure the Running of the Reins, or Weakness in Men or Women.

**T**He *Gonorrhoea* or *Running of the Reins*, if it came without Copulation with a Woman, as by over-straining or too great fulness of Seed, or sharp and *Chollerick* Humours, any of which causes imbecile the Retentive Faculty of the Spermatick Vessels, the Cure is easie after gentle Purging with my opening and Corroborating Pills, that are both Cleansing and wonderful Strengthening, using also the Cordial Drying drink as before directed, and remember to keep a slender Dyer as in the *French* Disease, and at Meals the smallest Drink or Water (which is better) forbearing Leachery and much Motion of the Body, and avoid lying on your Back in Bed, and all sharp, salt, spice, and acrimonious things, and by taking of the pills every day, or as your strength will permit, you will soon be well, commonly in ten days. With some my purging *Bolus* is a present Cure in three or four dayes.

A foul *Gonorrhoea* being taken by Copulation is of a different Nature from the former, for this proceeds from a venenate quality taken by con-

tra &amp;

tract from the poysonous morbifick matter of the Pox, and by the corrosive quality thereof, it hath eaten into the *Yard*, *Neck* of the *Bladder* or *Reins*, where it ulcerates and so infects the *Liver*, corrupts the Blood and Humours, by means whereof it is sent back again from the *Liver* to its excretories, so frequently there ariseth *Buboes* in the *Groins*, with issuing forth of corrupt matter, pain and heat, from the *Yard*, which if neglected infects the whole man and so the Body becomes a miserable subject for that loathsome Disease to prey upon (the Pox) although the Pox may be taken without the *Running of the Reins*, and by several ways without Copulation as before intimated, as by lying in a hot Bed with the infected, whereby emission of Sweat, through the *Pores*, penetrates the adjacent Body being then open by sleep and heat, so one man may infect another, where that abominable sin of *Sodom* is practised, also drinking frequently with them that have it foul in their Throats, or sitting upon a close stool whilst the Fume evaporates, also a young Child born of corrupt Parents, may infect the Nurse that suckles it, which I have often seen in my Practice, but this is a digression.

I come now to the Cure of this *Running of the Reins*, which indeed is nothing less then the Pox, though some have it more virulent then others, which they may observe to increase or diminish as they are observant to my Rules before directed in the Pox, therefore I need not again (*Actum agere*) to give more Instructions but

H 4

adviz:

advise all to temperance, and a strict Observati-  
on and you may be cured if the Disease be small  
in fourteen days at the most, if virulent some-  
times longer, this remember leave not taking the  
*Morbus* Pills as your Strength will permit, and  
drinking daily of your Dyet drink till well, and  
return not suddenly to a full Dyet, after you are  
well, for the Reasons given already. I caution  
you not to procure a stopping of the *Issue of the*  
*Yard*, by any other means then by the *Morbus*  
Pills and Dyet drink, lest you stop the *Morbi-*  
*fick* matter there, and dissipate it to all parts of  
the Body; and where there is much foulness iss-  
ing out, there is a necessity of my cleansing *Bo-*  
*lus*, of which you may take from the quantity of  
a Prune to that degree you desire to Purge, every  
Morning taking some Posset drink as with Pills,  
and next day take Pills again; so one day *Bolus*  
next Pills, till Cured. But it is safest to take  
Advice and be well quickly.

For Various is the nature of this Disease, that  
requires Skill as well as good Medicines to do  
what is fittest in your particular Condition.

## C H A P. VI.

### The Cure of the Scurvy.

**T**Here is scarce any Disease now in being, but  
some Physicians will call the *Scurvy*, and it  
is

is true in a Sense that every Disease is a Scurvy  
Companion, but when some are at a loss in the  
understanding & full comprehending of the cause  
of Distempers in Patients, it is common to fly to  
the Sanctuary of the *Scurvy*, like young Philoso-  
phers that when they cannot find out the cause  
or reason of such an effect, will fly to their *Ulti-*  
*mum refugium*, and say it doth it by an occult  
quality, or some hidden property: my thinks  
such might ingeniously say, I do not understand  
it, nor can yet find out the Reason, but most  
certain, such a Disease there is, which is peculi-  
arly called the *Scorbute* or *Scurvy*, which in brief  
(not mentioning all the Catalogue of Distem-  
pers entailed to it) it is a putrifaction of the  
Blood, by which sundry Diseases may be bred,  
after which I think it ought to loose the name of  
the first cause, as the Names of small Brooks are  
swallowed in the current of a great River.

Generally the Symptoms are laziness or wea-  
riness without cause, especially in the Calves of  
the Legs and Thighs, pain, spots, putrifaction  
of the Gums, blackness and looseness of the  
Teeth, for the Cure after purging with one Dose  
of our *Morbus* Pill, with three, four, or five,  
as the Patient is strong or weak, let them drink  
Morning and Evening, half a pint of our excel-  
lent Dyet drink, and stir much after it every mor-  
ning and every night, endeavour to Sweat with  
some in Bed after twelve days from taking your  
purging *Morbus* Pills, take every Morning be-  
fore your Mornings Draught of Dyet drink, one  
or two of our Corroborating Pills, and so drink  
your



your Dyet drink, and walk or stir much after, it presently helps.

And for the Corruption of the Gums, I have often experienced, and I find very certain if you apply a *Leech* to suck them, it will draw away the Corrupt Blood presently, and the Dyet drink and Physick takes away the inward Cause, so continuing the Pills and Dyet drink every day till Cured.

I advise all that have the *Scurvy* as they believe by Corruption of Blood, Spots, Pains, &c. Not to neglect a Cure, for to often I have discovered more in it then the Patient was aware of before, for in many good and honest People; however contracted, it is no better then a *Pox*, and indeed the *Pox* and *Scurvy*, do no more differ then a Brother and Sister. Therefore sometimes good advice is better then Physick.

## CHAP. VII.

### The Cure of the Gout.

**T**He Gout is a most grievous pain in the Joynts, or, *Est articulorum imbecillitas dolorque ex inter vallo invadens*, the cause is an accremonious Humour, proceeding from the *Spermatick* part of Blood, and congealing in the Joynts,

Joynts, therefore very seldom Women, or *Enurches*, or Children are ever troubled with it, it takes its various Names from its Scituation or place residing, if in the Hands or Fingers it is called *Chiragra*, if in the Knees it is called *Genogra*, if in the Feet *Podagra*, in the Hips *Sciatica*; For the Cure it is best cured in Spring and Fall, although all Diseases are then best Cured, yet this is especially moved then, in Youth it may be perfectly Cured, but in the Aged seldom so thoroughly, but it will sometimes give a visit to his old *Mr.* Especially if they eat plentifully or drink *French Wine* much, or sharp things.

For the absolute Cure leave off all Wine, and if you please, Beer and Ale for a Season, and drink every Night and Morning, for fourteen days half a Pint at a time of our Cordial drink, and one Pill of our Corroborating Pill every Morning, after the Pill stirring about much, take the Dyet drink warm. And at Meals, drink only fair Water or Milk, take this Water or Milk, at Meals constantly, but after you have used about thirty of the Corroborating Pills, you may leave them off at pleasure, or use them as you find cause. If it be Winter, and you cannot confine your self to Milk or Water, drink small Ale; but several have been Cured by Milk alone.

For pains in any part nothing is better then a *Poultess* of Milk, Bread and Marshmallows, applyed with some Saffron, and put a little Oyl of Camomile to it, so put it to the pained place, or you may use Oyl of Camomile, Marshmallows, and

and Oyl of *Terpentine* each a like quantity, mixt with some Brandy-Wine, so anointed by the fire, keeping it warm, avoiding Salt Meat, sharp things, Strong Beer and Wine, this remember that one of our Pills every Morning, and drinking nothing but Dyet drink, and Spring Water for a Season will be the Cure; or keeping to a Milk Dyet, and Purge with Pills as directed.

If pain be extream, use one of my Cordial Pills, that gives ease in an hours time, you may find its use with Directions at the latter end of the Book.

I have by much experience found that very many are truciated with a *Renmatismus* or painful Gout, that doth most *Tirannically* oppress a Patient from Hand to Shoulder, and so to the Legs and Feet, with most acute and severe Torment, which comes so often, and continues so long, that it brings a Man into a *Consumption* or *Dropsie*, and speedy Death, which I have discovered to have been caused by some *Veneral* Original, as a *Running of Reins*: &c. Which in their Youth was not well Cured, and became *Articular*; which I have cured by *Diaphoreticks*, and with *Antivenerians*.

## C H A P.

## C H A P. VIII.

## Of different Dropsies.

For *DIE* illa.

*Hydrops passio est quam aquosi Humoris copia committatur propter sanguificandi facultatem vitiatam.*

**A** Dropsie is a gathering together of the *Serous* and watry Humours from the *Veins* and *Arteries*, into several parts of the Body, through hurt or imbecility of the sanguifying Faculty, and by want of Excretion by Urine and Sweat, and by weakness of the Liver from a cold cause, there are three sorts of Dropsies, to wit, the Dropsie Ascites, *Timpaintes*, and *Anasarca*. When the waterish Humour is Collected in the *Abdomen*, it is called *Ascites*, or the Water Dropsie, *Timpainties*, is when much windyness is heaped up between the *Peritonæum* and the Bowels, *Anasarca*, is when the ill Humours are dispersed throughout the whole Body that all the flesh appeareth moist like a Sponge, all proceeding from a cold cause, and want of Fermentation of the Blood, the want of which bringeth obstruction of the *Ureters*, and in the *Pores*, by which means what ought to be emitted is retained.

How

## How to Cure the Dropsie.

One Method may well work the Cure of all *Dropsies*, that is let their Dyet be easie of Concoction, and very Drying, abstaining as much from Drink as possible, and keeping altogether to our Cordial Dyet drink, and Sweating a little Morning and Evening, with half a Pint at a time of it warm in Bed, and it will dry up the Humours powerfully and speedily, even as Lime doth water, and for three Weeks or a Month, take every day if possible one or two of our Corroborating Pills, which will cause Fermentation, strengthening the *Liver* and *Ureters*, free them from all weakness and Obstructions, and by exercising after your Dyet drink and Pills, it safely Cures: For as the chief cause is the weakness of the *Liver*, so nothing can truly and Fundamentally Cure it but what doth strengthen and Corroborate the *Liver*, for which cause Bleeding is most pernicious in the *Dropsie*, because it weakens the *Liver*.

### CHAP. IX.

## Of an Ague, or Feaver, what it is.

**A** *Feaver* is so called, from the *Latine* Word *Fervor*. because it is a *Feaver*, or heat affecting

affecting the Body, it is a preternatural heat kindled in the Heart, as in its proper subject primarily and *Per se* hurting our Actions which heat by the Mediation of Blood in the Veins, and Spirits is diffused through the whole Body. The reasons of Circuit of intermitting *Feavers*, is of no small Moment amongst the Learned, for what one allows, another rejects, and therefore as well from their difference in judgement as their frequent failing in Cure, the *Ague* may be truly called *Approbrium Medicorum*, but *Feavers* are usually distinguished into putrid and malignant, and putred *Feavers* into continual and intermitting, not to enlarge upon all *Agues*, passing under the several Denominations or Names, though proceeding from putred of *Quotidian*, *Tertian*, *Quartan*, double *Tertian*, &c. But the difference of its fits, shews the Humour it came from.

## How to Cure the Ague.

First, take two or three of our Vomiting Pills, in the Morning, then at Night take of our Cordial Dyet drink, half a pint hot every Night and Morning, Sweating upon it every time, and forbear drinking Beer or Ale for four dayes, taking this driuk at Meat and else; and take also three of our Corroborating pills, every Morning for a week together, early stirring after them, it will free your Body with ease and safety. Avoiding the violent Sweats, the *Jesuits* Powder doth

doth commonly bring upon all that take it.

# CHAP. X.

## Of a Consumption and decays of Strength, or *Consumptio Corporis*.

**I** Am come now last of all to treat of a *Consumption*, any of which Diseases before mentioned if neglected may bring the Body into, therefore we say, *Veniente occurite Morbo*, it is easier to prevent then Cure the least Disease. *Diffinition Tabes. Quia partium ingreditur soliditatem & soluit.* A Consumption so called, because the Disease enters into the solid and Noble Parts, and consumes them as Fire doth Mettles by melting them, though properly it signifieth an *Ulcer* in the *Lungs*, which by spreading doth waste and consume them and the whole Body, the *French* call it, *Le Pulmonick*, by the Name of the *Lungs*, and there it doth begin by a putrid corrosive sharp Humour contained in the mass of Blood, which Humours become such for want of Fermentation, and continue such by additional acrimony, which is the cause that all Salt, sharp *Rheums* and *Distillations*, which usually fall down most by Night, are so destructive and Mortal, and that the venereal quality of that sharp

sharp Phlegm, distilling doth so continually stimulate the expulsive Faculty of the *Lungs*, desiring to free it self by Coughing. Therefore all sharp, Salt, acrimonius things, or things easily Corrupted, are most dangerous to Consumptive persons, and all things that resist putrifaction, and acrimony are the best Preservatives.

## For cure of a Consumption, and all decays of Strength and Nature.

Be careful to dispose of your self so that the Disease may be oppugned, and Nature strengthened, and first I shall admonish you to have regard to those things called non natural as, Air, Food, Sleep, the passions of the Mind, exercise; and to the former may be added Excrements, that these may be Rectified if amiss, and procured if wanting, the full Directions thereto you are taught in the beginning of this Treatise, in the Doctrine of preservation of Health; be careful of keeping your Body from all excess which is hurtful to Nature, also leave not of suddenly what you have been long accustomed to, although worse, except Air, which we ought to change though you live in the best, yet Change is better, walking Mornings to Hills, or high Grounds in the Evenings, in Summer time by pleasant Rivers, according to the saying, *Fons speculum gramen hac dant oculis Relevamen, manet igitur montes*

*montes sed serum inquirito fontes.* I caution you not to be out of House at Sun set, nor to live in nor about old Stone Walls, nor new Buildings, the former being though most before Wet Weather, yet dampishly unwholsome penetrating, and will transmute Sound and Solid Bodies to putrifaction, the latter very Suffocating till Summer Air hath thoroughly dryed, putred Air is also to be avoided, if you live near stinking Lakes of Water Moorish Ground, &c. For as Air is more, or less putred, it is better or worse in this Distemper for Air is Obnoxious to putrifaction as well as any thing else therefore it is worth while for all Weak, or Consumptive People especially to enquire into the Nature of the Air of the place they intend to live in, for we chiefly live by the Air, by reason we are continually drawing in and breathing forth. Generally the Air in Cities ( we find by daily experience ) is not so good as the open Country, because the Breath of many People in a close place doth putrifie the Air, as well the transpiration of the Pores of the Body, and also the ill smells of divers filth. —

These things are and may be proved, as also the goodness or badness of any Air, by the keeping of any kind of Flesh Meat, for the better the Air is, the longer it will keep uncorrupt; and so it is with our Instruments of Respiration as the Lungs, will keep longer Sound in a good Air then bad; small Ale is most agreeable at Meals and Warm.

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For Dyet, your best Dyet being Meat easie of Concoction, not easily corrupted, fine manchet, Land Birds, Rabbits, Poultry, &c. Also where the Stomach is not very *Phlegmatick*, Milk hot from the Cow, with Sugar of Roses dissolved, to be drank about five a Clock in the afternoon, is safely to be taken to the quantity of half a pint. But for the *Consumption* Cure.

The most effectual Remedy you will find is, especially where there is any *Catarrh*, *Distillation*, *Rheum*, or *Cough*, is our Cordial Dyet drink, and Corroborating Pill, therefore take of the Dyet drink half a pint, Morning and Evening warm in Bed, which strengthens the Vitals, and resists putrifaction, lying every Morning an hour after it, without drinking or eating any thing for that space, at night taking as much and sleep upon it, the Pill is to be taken one or two in a Morning when you rise, either constantly, or as you find your strength, and walk after it, and you may eat or drink within an hour after. It doth cleanse the Stomach and Body in general, it is a little laxative, but very strengthening, making a due Fermentation, and a lively Complexion, you ought to exercise according to your strength, and to have your Legs, Arms, and Body, often rubbed with a soft hand, never drink cold, nor sharp things, which duely observed is the best means for recovery.

I 2

Treatign

## C H A P. XI.

## Treating of all sorts of Jaundies, and Green Sickness, Obstructions.

**I**cteritia est effusio bilis modo flava modo atra subride, utriusque quod in puellis saepe accidit per Universum Corpus, or the Jaundies is nothing but a diffusion of Choller, or Melancholly, or both through the whole Body, many times happening when the Blood is Corrupted without a Fever, as in the Crisis of Diseases, and in Maids that have the Green-Sickness, all oftentimes caused by Obstructions of the Gall, Liver, Spleen, &c. It is easily discovered by the yellowness, and discoloration of the Skin, and deep Red tincture of the Urine, or pale colour in the Green Sickness of young Women.

### The cure.

Be it to Men, Women, or Maids, the Cure is very safe and speedy, first vomit with two or three of my Emerick Pills, drinking Posset drink as they work, then Sweat at night and morning with our Cordial Dyet drink hot half a pint at a time, the next Morning after your Sweat, take three

three of our Corroborating Pills, stir much after the taking of them, and half an hour after taking them, drink a large draught of small Ale, or posset drink; Maids ought to take the Pills for three weeks time, for the Green Sickness.

If Maids take them for the Green Sickness, let them drink White-wine, and continue taking the Pills as directed for twenty dayes, though you may be Cured before, 'tis not safe to leave Drugs behind, and walk much every day after your Pills, and the Cure will speedily be effected, though it be black Jaundies, Yellow or Green Sickness, or any other Obstructions in Liver, Spleen, or Reins, in Men, Women, or Children, and doth strengthen the Noble Parts and Reins to admiration.

For your Dyet in the Jaundies, it ought to be tender, cooling, and opening, easie of Concoction, as Barley-Grewel, Fresh Fish, Poultry, Rabbits, and drink freely of small Ale or Barley Broath, with Liquorish boyled in it. But Maids in the Green Sickness, ought to use hot drinks that are opening as our Dyet drink is, also White-wine, spiced Meats, &c. Because their Disease of Obstruction riseth from a cold cause, therefore they must avoid all stopping cold things, as Milk, Cheese, Fruit, Nuts, and such like.

One thing I shall say for the comfort of all Persons that have lost their Complexion, that the Corroborating Pills, being taken every morn-

ing for ten days or longer, doth wonderfully revive, and clear the Countenance, and make a fresh Colour though in aged People, and if Ladies once try them, they need never Paint more, besides it makes the Body Sound and Strong.

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C H A P. XII.

Of the Prices of the Medicines that Cure the diseases aforementioned.

**F**irst, our Cordial Dyet drink is, 2 s. 6 d. the quart.

*Morbus* Pill, the Box containing 30. at 5 s.

The Corroborating Pill, the Box containing 40. at 5 s.

The Vomiting Pill, the Box containing 20. at 3 s.

The small Pot of *Bolus* 3 s. 6 d.

*The Cordial Pill giving ease in an hour, and frees thy Body from the greatest pain.*

If pain be great in any part of the Body, occasioned by *Gout, Chollick, Pox, Stone*, or otherwise, take one of my Cordial Pills, at night going to Bed, and indeaver to sleep upon it, and it will give ease in one hours time, provided you do

not eat nor drink any thing after for two hours space, and forbear speaking, or else that may hinder its efficacy upon the *Vitals*, for it gives ease by Corroborating and not by stupifying. It is most beneficial when the Patient hath had a Stool, not long before the taking of it. Which may easily be procured by help of any small *Glist*. I need not write more in commendation of it, for he or she that finds release from pain, will not longer doubt of the value and goodness, its price, 12 d. each Pill, there being three in a Box, is, 3 s. price.

These Pills and Dyet drink, are so well known by all that have used them for their excellent Vertues that they need nothing of Pen praise, their benefit in use will shew their worth, and to be had only from my House in *Winchester-street*, near *Gresham Colledge*, at the Sign of the *Golden Ball*.

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C H A P. XIII.

Of Melancholly, Phrensie, and Distraction, or Discontent, the cause of Sicknes and Death in most.

**T**He Observation I have made in my Practice of Physick these several Years, hath confirmed me in this Opinion, That the Original,

or cause of most Men and Womens Sicknes, Disease, and Death is, First, some great discontent, which brings a Habit of Sadness of Mind, and oppression at the Heart, which causeth a sighing; the Spirits being desirous to disburthen themselves, endeavours to blow them off. Yet by drawing up of *Spleen* Vapours, makes more way for the greatest enemy of Nature, viz. Sadness, or Melancholly; it being a true saying, *Tristitia omnia mala Parit.*

Therefore I shall set down some causes and Signs, that the beginnings or first Cause and approach of so great an enemy, being discovered, Men and Women may the easier prevent Sicknes and death (before due time) and which is worse, Distraction or Madness, being worse then death while they live.

For in Charity and pity, I cannot but say there are too too many that are miserable by nourishing some discontent, have given way and place to the common Enemy of Mankind, the Devil, to disturb their Minds, and Peace, with his malicious Suggestions, whereby the Lives and Tranquillity, as also (by their means) of their Relation is Ruined: Therefore for prevention, take notice, That *Melancholly* or a disturbed mind ariseth from a cause in Mind, or Body, from within, or without: First, if the Mind or Spirit be troubled, it usually comes either from the hand of God; as for sin, or from pride, which brings discontent, because things are not as the discontented party would have it; if it proceeds

proceeds from a wounded Conscience; they are most to be pittied, for a wounded Spirit who can bear? and the Devil, who is the Accuser of Mankind (if not Chained) is ready to put sins in the blackest Character before thee, in this case; early unbosoming on's self to a Spiritual Guide, by Faith and Prayer, they obtain Favour from the Physitian of Souls, and Father of Spirits, which if not timely done, is the cause of affecting the Humours of the Body with the Distemper of the Mind, and so it may procure such a *Melancholly Distraction*---That may bring Madness or Death, witness *Spiras*.

*Melancholly* arising from the Mind, doth affect the Brain and Blood with the same malignity. Now we will come to write of the several kinds of *Distraction* that by Symptomes, you may judge of the Nature and kind, and so to come to a true understanding of the cause, without which Methodical Observation you will not, nor can possibly prescribe a true Method for their Government, or Rules in Physick, for Cure, therefore be pleased to consider that there are three different sorts and degrees of *Distraction*, or *Madness*; the first is, *Melancholly*. The second a *Frensie*. The third, *Raging Madness*, or *Furor*, and for plainness sake, that I may be understood of the meanest Capacity, I will discourse of each in particular, and as briefly as may be to enlighten the knowledge; without too great burthening of the Memory, then to begin orderly I say: For Definition.

*Melancholly* is a certain delirium without a Fever,



**F**ever, arising from the *Melancholly* Humour, engendered in the Blood and Brain, changing the temperature of the Mind, commonly distinguished into three kinds : The first from *Melancholly* Blood oppressing the Brain by its vitious quality. The second is caused from the diffusion of *Melancholly* Blood through the *Veins* of the whole Body. The third is *Hypocandriack Melancholly* : Therefore there are three different *Melancholians* according to their different Causes, but of which kind soever it be, the Signs are commonly *Sadness, Fearfulness, Hatred, Evil Thoughts without manifest cause* ; Some have strange Delusions, thinking themselves to be some strange Beasts. Some Earthen Pots. Some are weary of their Lives, and desire to kill themselves. Some are afraid of being killed ; Some Laugh, some Weep, some talk vainly without order. Some believe themselves to be Inspired, and do Prophecie of things to come, &c. Some refuse Food, some think there is nothing needful to preserve Life.

#### *Signs.*

The knowledge of the certain Seate is needful to discover the true cause of every ones *Melancholly*, those whose *Melancholly* is diffused through the whole Body. The Body will be dark coloured, slender, Rough, sometimes *Emroids* or suppression of termes in Women: But such as are *Hypocandriack Melancholians* have much wind, Rawness at the Stomach, Sowre Belchings, costiveness pains on the sides ; if neither of these two Signs be present, it is in the Brain, and then will be  
little

little sleep, troublesome Dreams, and terrible noise in the Eares.

#### *Victus Ratione.*

#### **Dyet.**

For such as are *Melancholly* ought to be in an Air, Cleer, Sweet, Hot, and Moist, and to feed upon Meat of good Juice, Moist and Temperate ; Bread fine and well baked, and not too New, let their flesh meat be chiefly Capons, Chickens, Hens, Partridge, Pheasants, fish of stony Rivers, &c.

#### *Drink.*

Let his Drink be White-wine, allayed with Water, and avoid all gross thick Wine or Drink, which breeds *Melancholly*.

#### *Exercise.*

Let their Exercise be Moderate Walkings in pleasant places, and high Grounds, also Riding in Coach and delightful Company is good. Sometimes boating upon pleasant Rivers.

#### [ *Bathes.*

Very profitable is bathes of sweet water, and a moist Dyet ; also sleep, and delightful pastime  
is

is the chieftest Remedy, being proper for the person and Distemper; but my design is not to give blindfold Directions, for what is good and proper for one, is not to another; in this Distemper, which I have experienc'd sufficiently. Therefore least unskillfull persons should do hurt, I think it is sufficient to acquaint all how to judge of their Distemper, and how to prevent it from coming, and order their Rule if but little Distemper'd: But if the Distemper be great or Symptoms dangerous, be advised, to seek for timely advice, that may with Gods help safely free you from the worst of Evils in this Life, viz. The loss of the use of Reason.

Therefore for the benefit of those that stand in need, I do hereby give notice, that I can accomodate any distempered Persons with such conveniency as is fit for their Recovery, having had much practice and success that way, and can place them in an excellent Air nere the City, fit for that purpose; and with the greatest security and delight to patients; there being no better way for their Recovery.

## *Phrenitis, or the Frensie.*

I come now to discourse of the second sort of *Madness* or *Distraction*, viz. *Frensie* for *Diffinition*; The *Frensie* is a fury or madness continually joyned with a *Feaver*, and is a Disease wherein the Mind is hurt, and differs from *Melancholia*

*lancholia* in that it hath a *Feaver* joyned to the *Frensie*, which is caused by the Inflammation of the *Brain*, or *Filmes* thereof, which cause vexation of Mind; the *Frensie* is caused of abundance of Blood, or *Choller* oppressing the *Brain*. Burnt *Choller* makes the *Frensie* most vehement.

### *Signs.*

Those that be *Frantick* their *Eyes* be Red and Blood-shot, they have a continual *Feaver*, and cannot sleep, but sometimes troublesomly and start, and cry out furiously, speaking without order, or Sense, not answering directly to your Question; but a loud, especially if you speak softly to them; they often rub their *Eyes* which are sometime dry, and sometime full of sharp Tears; their Tongue dry, and sometimes Blood will come from their Noses: they breath but seldome, a pulse weak, and often busied in pulling and picking the Cloaths about them. Sometimes they laugh, when Blood is the cause; generally it is verry dangerous and deadly, especially a white *Urine*, and like in those that rave deadly; if the Symptoms be great; their order of Government is in Winter to keep them warm, in Summer keep them cool, and in cold places; and good Aire; suffer not Pictures to be in the Room where the sick lyeth, and if he be terrified by Darknes, you must keep him in Light. If he Rave in the Light, make it Dark about him, but if it is all alike to him, let him lye in a Light Room, if he have strength otherwise keep him dark. Let

Let his Friends of greatest esteem come often to him, sometimes admonishing him, and sometimes rebuking him, for his disorder of Mind.

### *Dyet.*

His Dyet ought to be very cooling and moistning as Barley Broth and *Ponaddoes*, also boil in his Broaths, *Endive*, *Succory*, *Mallows*, *Lettice*, *Purslain* River fish is good, he ought to drink Water, or Barley Water, or Milk and Water boiled; he must drink but seldome and not over much at a time, and as his strength grows on, so you ought to encrease his Dyet.

### *Cure.*

His Cure must be performed by Bleeding, Purgings, Glisters, and other things as his Body requires, and an able Physitian shall prescribe.

## Of Madnes.

*In Greek, Mania.*

Of Madnes in Latine is called, *Insania* or *Furor*, it differs from the *Frensie*, because it is without a *Feaver*, the *Frensie* is alwayes with a *Feaver*, it is caused of much Blood flowing up to the Brain; sometimes only a bundance of Blood doth cause it.

*Symptomes*

### *Symptomes prejudent.*

The preceeding Symptomes of *Madness*, are strange thoughts, weakness of the Head, tickling of the Ears, shining before the Eyes, Watchings, Heaviness, and trembling of Head, a Ravenous Appetite, and when *Choler* is predominate, he is very angry and wrathful, and if gross *Choler* prick the *Brain*, it makes them Furious, and Raging; which is worst to Cure.

### *Cure.*

For Dyet, it must be cooling, and moistning, as in the *Frensie*, by procuring Apetite, but not filling it, till with Bleeding, and Purgings, &c. he is restored. As many happily Cured by me, may testifie by Recovery.

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F I N I S.

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